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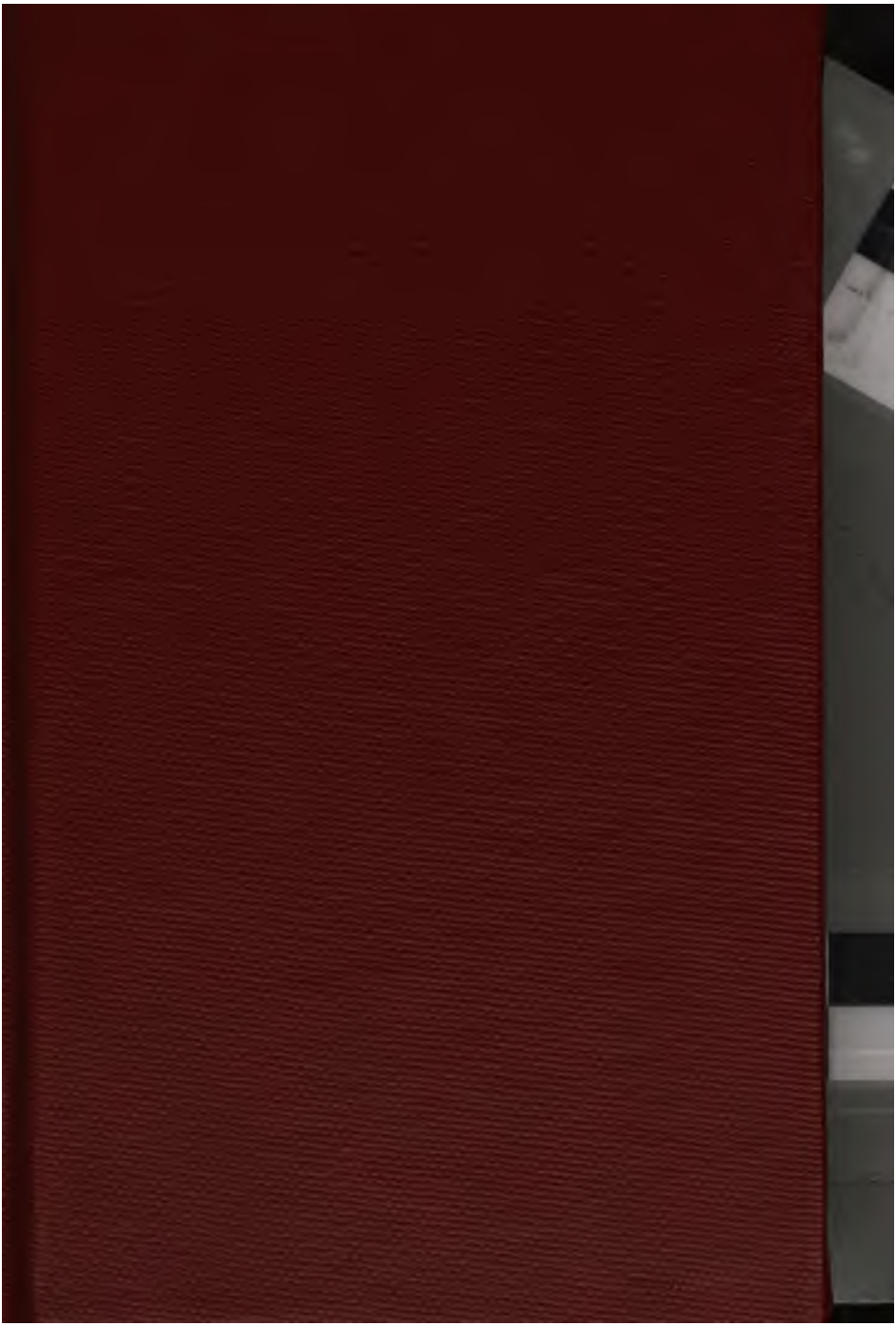

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MANX NAMES

OR

THE SURNAMES AND PLACE-NAMES OF THE ISLE OF MAN

BY

A. W. MOORE, C.V.O., M.A.

SPEAKER OF THE HOUSE OF KEYS

AUTHOR OF

'A HISTORY OF THE ISLE OF MAN,' 'THE DIOCESE OF SODOR AND MAN,' 'THE FOLK-LORE OF THE ISLE OF MAN,' 'THE STORY OF THE ISLE OF MAN,' ETC.

With a Preface

BY

PROFESSOR RHŶS

CHEAP EDITION, REVISED

'As no impresses of the past are so abiidng, so none, when once attention has been awakened to them, are so self-evident as those which names preserve.'—TRENCH on 'The Study of Words.'

LONDON

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PREFACE

I AM at a loss what excuse to make for thrusting myself into the foreground of this work, except that I have found it too hard to say 'nay' to its author, whom I have known for years as a scholar who takes the keenest interest in all that relates to the history of his native Island of Man. Among other things I was aware that he had singular facilities for studying everything of the nature of documentary evidence bearing on Manx proper names. Those who happen to have been acquainted with the 'Manx Note Book,' edited with such ability and such excellent taste by Mr. Moore, will agree with me in this reference to him. It always struck me as a pity that he should not place on record the fruits of his familiarity with the official records of the Island; and the expression, on my part, of that feeling on sundry occasions is the only possible merit to which I could lay claim in connection with this volume.

The ground to be covered by the work is defined by the geography of Man, and so far so good; but, on the other hand, proper names, whether of persons or of places, usually present the most difficult problems of glottology which any country can suggest; and such cannot help being especially the case with a people like the Manx, whose home has proved the meeting-place for Ivernians, Goidels, Scandinavians, and Englishmen. Manx names are therefore a compromise, and where one can fathom the history of a Manx name, it proves

of great interest, not only in its relation to its home, but also in regard to the light shed by it on what may have happened in the pre-history of other lands.

Mr. Moore has given the reader not only the results of his reading in Manx documents, but he has also added remarks and notes intended to help the general reader with regard to the etymology of the names discussed. Celtic philology, however, has of late years been making such rapid progress that it is the fate of everyone who writes on Celtic subjects to have constantly to revise his views. As for me, I have had, alas! more of this experience than I should care to call to mind at the present moment; and Mr. Moore must not be surprised if the same necessity should overtake him as regards some of his derivations: it is the inevitable condition of every man, except him who thinks that he has done learning.

Apart from all points as to which difference of opinion may be expected, the book teems with suggestions which cannot help interesting the students of archæology and anthropology. With regard to the former, I need only mention the pages which abound in allusions to tumuli, cromlechs, and cairns; and as to the latter, I refer to such articles as that on *Chibber Unjin*, 'Ash Well,' over which grew formerly a sacred ash-tree, adorned with the bits of rags usually to be met with on such trees. Special mention may also be made of the article on *Chibber Undin*, 'Foundation Well,' apparently so-called from its position near the foundations of an old chapel, twenty-one feet long by twelve broad. 'The water of this well,' Mr. Moore tells us, 'is supposed to have curative properties. The patients who came to it took a mouthful of water, retaining it in their mouths till they had twice walked round the well. They then took a piece of cloth from a garment which they had worn, wetted it with the water from the well, and hung it on the hawthorn-tree which grew there. When the cloth had rotted away the cure was supposed to be effected.' When I visited the place, a somewhat more elaborate ritual was men-

tioned to me; but here, as in the case of other wells in the island, the patient is supposed to transmit his complaint to the rag, and as the rag rots the disease perishes. If he makes an offering it consists usually of a coin, which is dropped into the well. But why the folklore man chooses to speak of the accursed rag as the offering, and to ignore the coin, is a question which I cannot answer. It may be, however, that he thinks coins are too modern for him; but a few centuries, more or less, make very little difference in such matters, and the rags are no less a product of civilization than are the coins.

It is, however, to the student of history and glottology that the work appeals as a whole; and one of the points of interest to both will be the traces of a sort of double tradition which some of the Manx names force upon their notice. This can be best explained by taking an example. The mountain now called South Barrule was formerly called Wardfell, so that a portion of it is still known by that name, modified into Warfield. Thus the actual forms in use are Barrule and Warfield, and these can be shown to be two forms of one and the same Norse name, *Vörðfjall*, meaning 'Beacon Fell.' Such a name is connected with the institution of 'Watch and Ward,' which was constantly enjoined on the inhabitants. From the statutes respecting this duty one finds that each parish had its warden, who was responsible for 'the dutifull and carefull observance of watch and ward,' and this went on till the year 1815. The day-watch came to his post at sunrise, and the night-watch at sunset; the former is supposed to be commemorated by the hill name *Cronk-ny-arrey*, believed to mean the 'Hill of the Watch.' Such were also, probably, the watch and ward held on the mountain-tops called South Barrule and North Barrule.

But how, it will be asked, could such a word as *Vörðfjall* become Barrule? It went through a series of changes, the chief of which were the following: according to Goidelic tendency, the stress would be laid on the first syllable with

the effect of curtailing the second, so that the name became approximately 'Varfl.' Similarly Snjófjall, which is now called Snæfell, meaning 'Snow Mountain,' became, probably, Snjófl; and, as Sartel is supposed to represent a Norse Svartfjall, 'Black Mountain,' here also a contraction to 'Sartfl' probably happened. Then a further change took place, resulting in 'f' being represented in modern Manx by ŭ, as in *lout*, 'a loft,' in *carroo*, 'a carp,' from Norse *karf-i*, and in *Colloo*, the islet called the *Calf* of Man. Thus the three names would arrive at the stage *Varrul Sn'oul*, and *Sartul* respectively. Now Sn'oul remains practically the Manx pronunciation of the name at the present day, though, more exactly, I should say that it is *Sn'aul*, with a German *au*; but under the influence of Goidelic accentuation, *Sartul* could not well avoid becoming *Sartl*, which is, approximately, the actual pronunciation of *Sartel*. Similarly, *Varrul* might have been expected to yield *Varl*, but other influences came into play: thus no Goidelic word began with a *v*, which occurred initially as a mutation of *b*. So, according to a tendency well known in all Celtic languages, the name came to be regarded in Manx as *Barrul*, liable in certain positions to be mutated into *Varrul*. In other words, it would be regarded by a Goidelic Manxman as having no separate existence except as *Barrul*. Then popular etymology set in and found *Barrul* sounding like the words *barr ooyl*, meaning the 'top of an apple'; and this is the popular notion now current as to the origin and meaning of the name. That there should have been two mountains called 'apple-tops' in the island, though neither seems to resemble an apple, is not very easy to believe; but this idea has had the effect of stamping the accentuation of the words *barr ooyl* on *Barrul*, which is pronounced *Barrule*, or *Barrool*, with the stress on the final syllable. That this was the history of the name is rendered highly probable by the occurrence of the form *Varoole* in the registers, in the name of a man designated Villy Varoole, or 'Willie of Barrule.'

The Goidelic tradition by which Vörðfjall came down as Barrule, requires, phonetically speaking, more explanation than that which made the same word into the treen-name Wardfell and Warfield; but, historically, the latter presents a greater difficulty, calling for further investigation, as it suggests that Norse names became English without a break. In that case one would have to suppose that the Norse, once spoken in the island, was superseded, not by Manx, but by English. If so, it is to be compared with the transition from Norse to English in Orkney and the Shetlands. In any case the dual tradition is not confined to *Barrule* and *Warfield;* there are many other instances, such as the Calf of Man, which is in Manx called the Colloo, and Peel, which was Holme-town, called in Manx *Purt-ny-Hinshey*, meaning the 'Town of the Island.'

Even the same duality exists, after a fashion, between the word *Tinwald*, from the Norse Thingvöllr, 'a parliament field,' and the House of Keys, where *Keys* is possibly a word of Goidelic origin. Dr. Vigfusson, taking this for a Norse word, has left his opinion on record that it meant a house of *Keise*, or 'chosen' men. But shortly before his death—a loss, alas! which his numerous friends still deplore—I had a talk with him, in the course of which I asked him about the word *keise*, and found from what he said that there was a difficulty in establishing the existence of such a form. Then I referred him to the house being called in Manx the *Kiare-as-Feed*, and any member of it a man of the *Kiare-as-Feed*. Then I explained that this, though literally meaning the 'Four and Twenty,' was used as a single word; that the first two-thirds of it were pronounced approximately K'ārŭs or Kārŭs; and, further, that, though I had not heard it pronounced without the *r*, the omission of that consonant was not at all uncommon in Manx Gaelic. My friend at once saw that I was going to suggest that *Keys* was merely the English pronunciation of *Kiare-as*, and with his usual candour he admitted that he thought it right: at any rate, he regarded it as far more probable

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INTRODUCTION

IT is now generally recognized that the study of personal nomenclature occupies an important place amongst the subsidiary sources of historical illustration. In modern Europe it is to the surnames rather than to what we call the Christian names that this illustrative value principally belongs. A complete and accurate account of the family nomenclature of any European country—an account including the etymology of each individual surname, and the locality and approximate date of its first appearance—would tell us not a little respecting the ethnological elements existing in the population of the country, the proportions in which these elements were represented in different districts, and the habits and occupations of the inhabitants during the period in which surnames came into existence. In the case of any of the larger countries of Europe, however, it is scarcely necessary to state that no complete history of family names has ever been written; indeed, we may venture to regard the accomplishment of such a task as an impossibility. Many writers have attempted to treat partially of the origin of the surnames of England and of other lands; but, from the want of documentary evidence, or the difficulty of consulting it, their statements are inevitably in great part conjectural; and the incomplete character of these attempts necessarily renders the general inferences which may be based upon them more or less insecure. The surnames of the Isle of Man have not, as yet, been systematically studied, but the small extent of the island, its isolated position, the comparatively stationary character of its population (before the nineteenth century), and the abundance of documentary material, are all circumstances which are favourable to the investigation of the subject. In the following chapters it is

proposed, as completely as the means at the writer's disposal permit, to examine the surnames which are, or have been, in use in the Isle of Man; to determine their etymology, when practicable, by the aid of documentary forms; and to indicate the districts in which the names appear to have had their origin.

The study of place-names, generally speaking, affords even more pregnant historical illustrations than that of surnames; but in the Isle of Man they have been, for the most part, written at such a comparatively recent date as to be less valuable in this respect. Till the sixteenth century, indeed, when the Manorial Rolls began, there are not more than a hundred names recorded. Even the Manorial Rolls contain only the names of the *treens*, or larger land divisions, and some few names of mills, no *quarterland* names having been entered till early in the following century, when Hooper's Survey was made. The coast, mountain, and river names, when they do not describe taxable properties—and this is usually the case—are rarely found till a still later date, as the maps of the island before the present century were on a very small scale, and consequently contained but few names. Notwithstanding these drawbacks, an attempt will be made to examine these names in the same way as the surnames, and to illustrate them from other sources.

The general results yielded by the analysis of Manx family and place nomenclature are such as might be anticipated from a consideration of the history of the island and of its geographical position. The history of the Isle of Man falls naturally into three periods. In the first of these the island was inhabited by a Celtic[1] people, identical in race and language with the population of Ireland. The next period is marked by the Viking invasions, and the establishment of Scandinavian rule. The third period is that of the English dominion, when the island became open to immigration from Great Britain.

With regard to the first of these periods, the Celtic, it is well known that the Isle of Man has a share in the legends that take the place of history in Ireland before the Christian era, and perhaps for some time after it; and it is clear that its inhabitants were of the same race as the Irish, for Orosius, who wrote early in the fifth century, stated that the inhabitants

[1] Whenever the word *Celtic* is used it is to be understood as referring to the *Goidelic* branch only, not to the Cymric.

of both countries were *Scoti*, or the people who in the Celtic languages would be called *Gael* and *Gwyddyl*. It is also certain that, from the fifth to the eighth centuries, Manxmen were mainly Christianized by Irish missionaries, since some of these missionaries have left their names to our ancient *keeills* and churches.[1] There are also recorded in the same way a few names of missionaries belonging to the Gallwegian and Columban churches, which would tend to show a connexion, though probably a much less intimate one, with Galloway and the Western Isles of Scotland. These Celtic influences, though weakened by the Scandinavian incursions and settlement, did not entirely cease till the English connexion was finally established under the Stanleys. So firmly, indeed, were they implanted, that, as late as the end of the eighteenth century, the majority of the inhabitants of the Isle of Man still spoke their native Celtic tongue.

With regard to the second period, we know that a great emigration from Scandinavia began early in the ninth century. The *Annals of Ulster* tell us that the earliest incursion of the Vikings took place in A.D. 794, and that in 798 they burned INISPATRICK, probably identical with PEEL. These visitors seem at first to have mainly used the Isle of Man as a convenient centre for their forays upon the adjacent coasts, and as a depot for storing their spoil till they conveyed it home before the winter set in; but in the year 852 Olaf the White reached Ireland with a large fleet, and founded a Scandinavian principality at Dublin. At the same period the Isle of Man must also have received numerous Scandinavian colonists, but they do not seem to have been strong enough to subdue the native inhabitants till about the end of the ninth century. From this period till 1266, when the Isle of Man fell under the dominion of the Scots, it was mainly ruled by the Scandinavians of Dublin, though there were intervals of independence and also of close connexion with Norway. These Dublin Scandinavians, were, as would appear from the local nomenclature of the east coast of Ireland, mainly of Norwegian rather than of Danish origin, though the latter formed a considerable minority. It must also be remembered, in judging of the influence of the surrounding nationalities on Man at this time, that there was a considerable Scandinavian colony in Cumberland, in which the Norwegian preponderance was greater than in Ireland.

[1] See Chapter III.

This influence, however, would have come to an end soon after the Norman conquest. In Man, therefore, lying midway between Ireland and Cumberland, we should expect to find traces of both Norwegians and Danes, with a preponderance of the former, an expectation which is justified by an examination of the test words of each nationality. *By* is both Danish and Norwegian, and is very common. *Thorpe*, found only once in the Isle of Man, and which, though very common in Lincolnshire, is rarely found on the adjacent English coasts, is almost exclusively Danish. *Toft*, also Danish, which is as rare as *thorpe* in Cumberland, Lancashire, and Westmoreland, is found twice. The Norwegian *thwaite*, so common in Cumberland, is not found, nor are *beck*, *with*, and *tarn*, which are more Norwegian than Danish. *Haugh* and *dale*, on the contrary, to which the same description applies, are common ; so are the purely Norwegian *fell*, *garth*, and *gill*. All the above words probably imply permanent colonization on the part of their donors, and are therefore more valuable than such names as *vik*, *vagr*, and *nes* in determining the nationality of the colonists. From the above instances we are justified in concluding that the Manx-Scandinavian nomenclature is one in which the test-words of the Dane and the Norwegian are intermingled more completely than in any other part of the British Islands. Less Danish than East Anglia and Eastern Ireland, the Isle of Man is considerably more so than Cumberland, Westmoreland, and the Western Isles of Scotland.

With regard to the third period, the English, which, commencing in the thirteenth century, had excluded all other influences by the beginning of the fifteenth century, it is only necessary to mention the fact that English names are now rapidly increasing at the expense of both Celtic and Scandinavian.

Each of these three historical periods, therefore, has left its traces in our surnames and place-names. Considering surnames first, we find, as might be expected, that those of Irish derivation form the largest class. The Scandinavian epoch is represented by a considerable number of surnames inherited from the Vikings. It is noteworthy, however, that in nearly every case these Scandinavian names are Celticized in form—that is to say, they have received the Irish prefix *mac*, and have undergone the kind of phonetic corruption which was inevitable when they had to pass through Celtic-speaking lips. Nor is it difficult to show how this would take place ; for the

ancient records tell us that neither Danes nor Norwegians drove out the native Goidelic inhabitants they found in Man and the Sudreys, and as it was not likely that many Scandinavian women would accompany the men on their long and dangerous voyages, they would consequently marry native women. The mixed population thus formed was called *gallgoidel*, a name applied to *goidelic* people, who became subject to the *galls*, or strangers (*i.e.*, the Scandinavians), and conformed to their customs.

Of these two facts—viz., the continuance of the natives in the island and the intermarriage of the Scandinavians with the native women, we have ample confirmation from the names preserved on our inscribed Runic crosses. A remarkable confirmation of the *Scandio-Gaelic* composition of the Manx people was given, in 1887, by the investigation into the physical anthropology of the Isle of Man by Dr. Beddoe,[1] who has pronounced that a very large majority of the present population distinctly bears this type. The language spoken by this mixed race was doubtless for the most part Gaelic, which in the Isle of Man gradually superseded Scandinavian, as in England the old Saxon tongue superseded the Norman, mainly, of course, in both cases, through the influence of the women, who would naturally teach their children their own tongue rather than that of their fathers.

English rule introduced into the island many surnames from Great Britain, and this process is still going on. Some of the older of these imported names underwent translation into the native language. On the other hand, the use of the English language has led to the translation of certain native names into English; and it appears that (as was the case also in Ireland) some families have been known both by their native Celtic surname and by its supposed English equivalent, the one or the other being adopted according as the language used was English or Manx. Amongst the indirect consequences of the English connexion may be reckoned the partial colonization of the Isle of Man by the Anglo-Norman settlers in Ireland, which has given us the Hibernicized Norman surname, common in certain districts. The geographical separation of the Isle of Man from the mother-country, Ireland, caused the Manx dialect to become, in course of time, materially differentiated from the Irish speech with which it was originally

[1] *Manx Note Book*, Vol. III., pp. 23-33.

identical. From the same cause many of the originally Irish surnames of the island have undergone a degree of phonetic corruption that covers them with a disguise which can only be penetrated by a recourse to early documents. The prefix *mac* has, in many cases, fallen away altogether; in other cases it is represented only by its final consonant. This is the explanation of the many names beginning with C, K, or Q, such as CALLISTER, CLAGUE, COOLE, KELLY, KILLIP, KEIG, QUIGGIN, QUILLIAM, QUALTROUGH, etc., the frequency of which is so striking to any visitor to the island. Where the syllable *mac* was prefixed to personal names beginning with *giolla* or *guilley* ('servant of'), the initial syllables have been frequently contracted into *Myley*, the surname MAC GILLEY CHREEST or MAC GILCHRIST, for instance, becoming MYLECHREEST or MYLCHREEST. Early in the sixteenth century the prefix *Mac* was almost universal; a hundred years later it had almost disappeared. The old distich says:

'Per Mac atque O, tu veros cognoscis Hibernos,
His duobus demptis, nullus Hibernus adest.'

i.e.,

'By *Mac* and *O*
You'll always know
True Irishmen, they say;
But if they lack
Both *O* and *Mac*
No Irishman are they.'

O never took root in the Isle of Man, but *mac* has left numerous traces of its existence.

Women had the curious prefix *ine*, a shortened form of *inney* ('daughter')[1] before their names. Thus, in 1511, we find DONALD MAC COWLEY and KATHRIN INE COWLEY. After the middle of the seventeenth century *ine* is not found, though *Inney* survived as a Christian name till about a century later.

In Europe generally surnames may be divided, with regard to their derivation, into four classes: (1) Those derived from the personal name of an ancestor; (2) those derived from trades and occupations; (3) those which originally indicated place of birth or residence; and (4) those which were originally nicknames descriptive of a person's appearance in character, or residence, or containing an allusion to some fact

[1] *Cf.* Irish *ni*, a contraction of *inghin*.

in his history. The Celtic and Celto-Scandinavian surnames of the Isle of Man, however, belong almost exclusively to the first and second of these classes. The evidence of early documents shows that nearly all of them at one time contained the prefix *mac*, followed either by a Christian name or by a word denoting a trade or calling.

The native portion of the nomenclature will, therefore, here be discussed under two heads: surnames derived from Christian names, and surnames derived from words significant of occupations, nationality, and other personal characteristics. Although in the Isle of Man descriptive nicknames scarcely ever became hereditary, and therefore have contributed in very slight degree to our list of surnames, they have been and still are quite as largely used as in other countries as a means of distinguishing between namesakes. A considerable number of these distinguishing epithets may be found in our Parish Registers and other early documents, which, as they may be fairly regarded as so much unused raw material of family nomenclature, will be given in an appendix.

It has already been stated that an attempt will be made in these pages to assign the etymology, so far as it can be ascertained, of the Celtic or Scandinavian names discussed. Many of these are derived from Biblical or Hagiological Christian names which are the common property of Europe. In these cases it will be sufficient to give the ordinary English form of the Christian names in question. When surnames are derived from personal names of purely Celtic or Scandinavian formation, the original forms of the personal names will be quoted from Irish or Icelandic documents. To translate a compound name as if it formed a significant whole is generally a mistake; but the meaning of the roots from which the names are formed will usually be stated. Out of about 170 surnames which were in use in the Isle of Man at the beginning of the nineteenth century, about 100, or 65 per cent., are of Celtic origin, and about 30, or 17·5 per cent., of Scandio-Celtic origin; or, if Professor Zimmer's theory is correct, about 55 per cent. are of the former, and about 24 per cent. of the latter.[1]

The place-names of the Isle of Man, like the surnames, clearly demonstrate the Scandio-Celtic character of its population, with a strong preponderance of the latter element. For an analysis of these names shows that out of about 1,500 names

[1] See p. 18.

in use in the island at the present day, rather more that 1,000, or 68 per cent., are purely Celtic; about 130, or 9 per cent., are purely Scandinavian; while about 90, or 6 per cent., are of mixed Celtic and Scandinavian origin. There are about 80 English names, or 5·4 per cent.; about 50 names, or 3·3 per cent., of mixed English and Celtic, and about 20, or 1·3 per cent., of mixed English and Scandinavian names; while the remaining 100 names, or 7 per cent., can only be classed as of doubtful, though probably mainly Celtic, origin. It can be shown, too, that the distribution of the Celtic and Scandinavian names is remarkably regular throughout the island. For, taking the *treen* and *quarterland* names, we find that there are 310 Celtic and 66 Scandinavian names in the northern parishes, and 286 Celtic and 70 Scandinavian in the southern —a very similar proportion.

The fact of the origin of the place-names being, as stated above, comparatively recent for the most part, has had, with regard to the Celtic names, the effect of rendering them easily explainable, since they were understood till recently by most of the people who used them, and their forms are in accordance with the pronunciation of the present day. They resemble the Irish place-names more closely than the Scottish, though, owing to the later connexion with Scotland, the Isle of Man having been under Scottish rule during the end of the thirteenth century, the language approaches more closely to Scottish than Irish.

With regard to the Scandinavian names the case is very different, for, having been for centuries in the mouths of people speaking a totally different language, they became in many cases hopelessly corrupt. And there has also been a gradual process of substituting Celtic names for them, which continued till the beginning of the nineteenth century. In the earliest manorial rolls there are 146 *treen* names, which can be definitely assigned to either the Goidelic or Scandinavian languages; and of these 83, or considerably more than one-half, are Scandinavian. During the sixteenth century, however, the Scandinavian predominance had completely passed away, for early in the seventeenth century we find that of 585 *quarterland* names (the *quarterland* being usually one-fourth of the *treen*) which now appear for the first time, 533, or more than nine-tenths, were of Celtic origin. Yet, though many Scandinavian names have become corrupt,

some have escaped this fate by having fallen out of popular use during the last three centuries, and a considerable number have remained practically unaltered in form to the present day, such as SNÆFELL, FLESHWICK, LANGNESS, LAXEY, GRENABY, TROLLABY, etc., and several Scandinavian words, such as *ghaw* (*gja*), *sker*, *stack*, *how* (*haugr*), *ooig* (*ögr*), have been adopted into Manx. 'And,' says Munch, 'very remarkable is the fact, that although so early severed from Norway, and with a population more Gaelic than Norwegian, the Isle of Man has preserved until our days the outward form, at least, of the legislature peculiar to Norway in former times, and organized by the Norwegians wherever they formed settlements. Even the name of the place where the annual meeting is held, the TYNWALD, is the old Norwegian denomination of þingvöllr (field of the Thing, or Parliament), only slightly modified.'[1]

In treating of this subject of Manx place-names, the writer has the advantage of an intimate personal knowledge of the Isle of Man, without which the most learned etymologist would assuredly often go astray. He has in every case obtained the earliest recorded form of each name, and has interpreted it in accordance with the laws of phonetic change, tempered by a due regard for its applicability to the locality which it describes, and for the various causes of corruptions, such as ignorance of the language and carelessness in spelling. He has taken for granted that those who gave the names considered them to be accurate descriptions of the localities to which they are applied, and that they are never mere arbitrary sounds, but have a rational significance. Acting, therefore, on these principles, he has carefully avoided etymological guesses, or, if in a few cases he has not done so, he has stated that they are not to be relied upon, and, in order to substantiate the correctness of the words given, he has, in all cases where they could be discovered, quoted the corresponding words in cognate languages. With regard to the Celtic words, he has invariably called attention in doubtful cases as to whether they are (1) in common use, (2) used colloquially, (3) occur in Irish or Gaelic. Scandinavian words, not being in colloquial use, could not receive identical treatment.

It remains to give an account of the documentary aids which have been employed in the present inquiry.

First, with regard to the surnames: There are a few names

[1] Introduction to *The Chronicle*, Manx Society, Vol. XXII., p. 31.

found, before the time of written records, engraved on stones in the Ogam and Runic character, which will be discussed separately in Chapter VI.

The earliest of the records is the *Chronicon Manniæ* (A.D. 1017-1376), kept by the Monks of Rushen Abbey. It contains but few names, and is, consequently, of but little use for our purpose. There is no record of surnames worth mentioning till A.D. 1408, the date of the 'Declaration of the Bishop, Abbot, and Clergy against the claim of Sir Stephen Lestrop.'[1] From 1418-1507 our chief authority is the Statute Law Book of the Isle of Man.[2] The *Libri Assedationis*, and *Libri Vastarum*, or Manorial Rolls, which commence in 1507, and have been continued at intervals since that time to the present day, form the chief source of our information till the beginning of the seventeenth century, when we have the Parish Registers to refer to.[3] The earliest Parish Register, that of Ballaugh, commences in 1598. Our Registers are especially interesting from the way they show the distribution of the various names. Thus, on the low sandy coast of Bride, Jurby, Ballaugh, and Michael, where the Vikings of old could easily run their flat-bottomed ships on shore, Scandinavian names are most common. On the south-west coast, adjacent to Ireland, we find a predominance of the Hibernicized Anglo-Norman names, borne by the descendants of the MacWalters and the MacWilliams; while in the centre and on the east coast the names which came from Ireland at an earlier date and those of purely native formation are most frequent. It is remarkable how very seldom people moved from parish to parish before the nineteenth century. Names quite common in one parish were hardly known in the next.

[1] Oliver's Monumenta, Vol. II., p. 247.—Manx Society, Vol. VII.

[2] 'The Statutes of the Isle of Man,' Vol. I., edited by J. Frederick Gill, 1883. The spelling of the personal names in this edition has been adhered to, except that the names in 1418 have been taken from the *facsimile* of the copy in the Rolls Office, given as frontispiece to Vol. III. of the Manx Society's publications. The full lists of the 'Commons of Mann' in 1429 and 1430, of the members of the 'Quest taken at the Castell of Rushene' in 1521, and of the Jury in 1570, have also been taken from this volume, which has been printed from the MS. copy of the Statutes in the British Museum. These lists are not given fully in Gill's edition.

[3] It must be remembered that the earlier records in the Isle of Man are written in Latin, and that, consequently, many of the proper names are corrupted by being Latinized. In the Registers the different forms of a name frequently arise from careless spelling, as correct orthography is quite of a late date.

The documentary aids employed for elucidating the place-names are the same as the above, with the addition of a few ancient charters published by the *Manx Society* in their Volumes IV., VII., IX., XXI., and XXII. Wood's Atlas and Gazetteer, Brown's Gazetteer, and the 25-inch Ordnance Maps have also been made use of;[1] and a number of field-names have been rescued from oblivion.[2]

Indices are given (1) of all the surnames, whether obsolete or not, the former being indicated by italics, and (2) of all place-names.

Our information respecting old Irish personal names has been chiefly derived from the following sources: (1) The Annals of the Four Masters, edited by O'Donovan (Dublin, 1856). They extend from fabulous antiquity to A.D. 1616. (2) *The Chronicon Scotorum*, a chronicle of Irish affairs from the earliest times to A.D. 1150, edited by W. M. Hennessy (London, 1866). (3) The Topographical Poems of *O'Dubhagain and O'Huidhrin*, edited by O'Donovan (Dublin, 1862). For the original forms of the Scandinavian personal names we have referred to (1) The *Landnáma-bóc*, a record of the colonization of Iceland (*Clarendon Press*, Oxford). (2) Cleasby and Vigfusson's Icelandic Dictionary (*Clarendon Press*, Oxford, 1874). (3) The *Flatey-jarboc* (Copenhagen), the *Sturlunga* and other Sagas (*Clarendon Press*, Oxford, 1878).

For the Celtic place-names, in addition to the Irish annals, reference has been made to (1) Kelly's Manx Grammar (Manx Society, Vol. II.); (2) Kelly's Triglot Dictionary (MS., 1808); (3) The Manx Society's Dictionary, Vol. XIII., edited by the Revs. W. Gill and J. T. Clarke (1859); (4) Cregeen's Dictionary (1835). These Manx Dictionaries are all very incomplete and unsatisfactory, Cregeen's being the most trustworthy. (5) The Manx Bible (1775); (6) O'Reilly's Irish-English Dictionary (Dublin, 1877); (7) Macleod's and Dewar's Gaelic Dictionary (Glasgow, 1870); (8) Irish Names of Places, Joyce (4th edition, and 2nd series, Dublin, 1875); (9) Studies in the Topography of Galloway, Sir Herbert Maxwell (Edinburgh, 1887); and Scottish Land-names, by the same author (Edinburgh, 1894); (10) A Glossary of Cornish Names, Dr. John Bannister (1869);

[1] The spelling of the names in each of these three last authorities, which are all of recent origin, is frequently very corrupt.

[2] The field-names have been chiefly taken from *Yn Lioar Manninagh*, the magazine of the Isle of Man Natural History and Antiquarian Society.

(11) Words and Places, Canon Isaac Taylor. (12) An Etymological Dictionary of the Gaelic Language, Alexander MacBain, M.A. (Inverness, 1896). For Scandinavian place-names we have studied (1) A Glossary of the Shetland and Orkney Dialect, Thomas Edmondston (London, 1866); (2) A Glossary of Scandinavian Names in the Hebrides, Captain Thomas (Scottish Antiquarian Society); (3) Lincolnshire and the Danes, Streatfield (London, 1884); (4) Words and Places, Canon Isaac Taylor; (5) Jamieson's Scottish Dictionary (Edinburgh, 1867).

Explanatory Note.

The surnames are in small capitals and their derivations in italics. All words in any language but English are in italics. The dates in square brackets are the earliest, as far as can be ascertained, at which they are found in the insular records. The date 1511 is to be considered to stand for both 1507 and 1515; the former being that of the earliest rent-roll of the sheadings of Rushen, Middle, and Garff, and the latter that of the earliest rent-roll of the remaining three sheadings. No dates are given after the end of the eighteenth century.

All place-names are likewise in small capitals, except the Scandio-Celtic and Anglo-Celtic names in the Celtic text and in the index, the Scandinavian and English portions of which are indicated by italics.

The following abbreviations are made use of:

The Chronicle = The Chronicon Manniæ.

Chron. Scot. = Chronicon Scotorum.

Four Mast. = Annals of the Four Masters.

Manx Soc. = The Manx Society's publications.

O'Dubhagain and *O'Huidhrin* = The topographical poems of those authors.

O'Donovan = The introductory account of Irish surnames given by the editor of the above poems.

E. = English; *G.* = Gaelic; *I.* = Irish; *Ob.* = Obsolete; *S.* = Old Norse (Scandinavian); *W.* = Welsh.

The seventeen parishes—Bride, Jurby, Andreas, Ballaugh, Lezayre, Maughold, Lonan, Michael, German, Patrick, Rushen, Arbory, Malew, Santon, Braddan, Conchan, and Marown—will be mentioned without the prefix 'parish of.'

MANX SURNAMES

CHAPTER I

SURNAMES OF CELTIC ORIGIN DERIVED FROM PERSONAL NAMES

Part I.—*Biblical and Hagiological Names.*

IN treating of the surnames derived from personal or 'Christian' names, it will be convenient, though not quite in accordance with the order of historical sequence, to begin with those which are formed from the Biblical and Hagiological names imported by the early Christian missionaries. These names were in very frequent use in Ireland and the Isle of Man. It is important to observe that, while the names of saints were themselves given in baptism, they more frequently gave rise to secondary Christian names formed by prefixing the word *giolla*[1] (Manx, *guilley*), 'servant'; or, *mael* or *maol*, 'bald, shorn, tonsured.' Thus the name of JOHN (*Eoin*) became a common Christian name amongst the Celts, but its derivative *Giolla Eoin*, 'Servant of St. John,' was still more generally used. Both these classes of names have contributed to the list of Manx Surnames. For instance, while the descendants of Eoin were called MACEOIN, and ultimately KEWIN, the descendants of GIOLLA-EOIN are known by the

[1] Professor Zimmer contends that *giolla* is not Irish, but a loan word from the Norse, being equivalent to *gild-r*, 'strong, brawny' (*Göttingische Gelehrte Anzeigen*, September 1, 1891). Feminine Christian names were often formed in a corresponding manner by the use of the prefix *cailleach*, 'a nun, or female servant,' which is usually corrupted into *calli*, as CALLIVORRY, 'Mary's nun'; CALLICHRIST, 'Christ's nun.' (See Appendix A.)

corrupted surname LEWIN, and, as has been already stated in the introduction, the combinations *Macgiolla* and *Macguilley* have been in many cases contracted into *Myley*. In other instances *giolla* has disappeared altogether, so that it is sometimes uncertain whether a particular surname is derived from a primary Christian name or from the secondary name formed upon it. In the following list we shall endeavour, where documentary evidence is forthcoming, to distinguish between these two modes of derivation, and the family names formed from a secondary Christian name will be placed after those formed from the corresponding primary name.

LUCAS, the same name as LUKE, was formerly common in the Isle of Man, but since the middle of the seventeenth century it has been almost entirely superseded by Clucas.

LUCAS [1429].

CLUCAS, contracted from *MacGiolla Lucais*, or *MacLucais*, 'Luke's Son,' is a purely Manx name.

MACLUCAS [1511], CLUCAS [1643], CLUGAS [1655]. Compare (G.) MACLUCAS.

KISSACK, contracted from *MacIsaac*, 'Isaac's Son,' is rarely found except in the Isle of Man. GILBERT MCISSAK was one of the twenty-four 'Keys of Mann' in 1418, and in 1422 HAWLEY M'ISSACKE 'was arraigned for that he felloniously rose upon John Walton, Lieutenant of Mann, sitting in the Court of Kirk Michaell.'[1] Compare (G.) M'ISAAC, M'KISSACK; (E.) ISAACS, ISAACSON.

MCISSAK [1418], M'ISSACKE, MCKISSAG [1422], MACKISSAGE [1429], M'ISACKE, M'ISAACKE [1430], M'ISAACK [1504], KISSAGE [1586], KISSAK [1599], KYSSAGGE [1601], KISSAG, KISSAIGE [1610], KYSAIGE [1629], KISSACK [1650].

KEWIN, pronounced *Keōne*, contracted from *MacEoin*, 'John's Son.'

'In the province of Ulster the English family of Bissett, seated in the Glins, in the County of Antrim, assumed the Irish surname of MACEOIN, MAKEON, from an ancestor HUAN, or JOHN, Bissett.'[2]

[1] Statute Law Book, p. 21. [2] O'Donovan, p. 24.

PATRICK MCJON was one of the twenty-four 'Keys of Mann' in 1418.

Compare (I.) KEON, MCKEON, MCKEOWN, and MCKEOWIN; (G.) MCEWEN; (W.) BEVAN.

MCJON [1418], MCJOHN [1429], M'KEWNE [1504], MCKEWN [1511], KEWYNE [1540], KEWEN [1609], KEWN [1671], KEWNE [1672], KEWIN [1700], KEON [1715], KEOIN [1732].

GELLING is probably from *Giolla-Guillin*, 'Guillin's Servant.' O'Reilly says that GUILLIN is identical with CUALAN, the tutelar deity of blacksmiths.[1]

'MAG-GELAIN, Bishop of Kildare,' A.D. 1222.[2]

Compare (G. and I.) MACGILLEAN, MACLEAN, and MACKLIN.

MACGILLANY (?), MACGILLEON (?), GELLEN [1511], GELLYNE [1540], GELLIN [1622], GELLING [1626].

LEWIN, pronounced *Leōne*, is contracted from *Giolla Eoin*, 'John's Servant.'

MCGILLEON, MACGILLEWNE [1511], LEWIN [1627], LEWNE [1628], LEWN [1629], LEWEN [1698].

QUANE is probably contracted from *MacShane*, 'John's Son,' but it may possibly be a contraction of *MacGuane* from *Macdubhaine*.

'MACDUBHAINE who has spread stories over the bright fine Cinel-Enda.'[3] It is a purely Manx name.

Compare (I.) QUAIN; (G.) MACQUEEN. This latter is very common in Galloway.

MACQUAINE [1429], MACQUANE, MACQUENE [1511], MACQUAYNE [1540], QUAINE [1629], GUANE [1680], GUANE [1710].

KILLIP, contracted from *MacPhilip*, 'Philip's Son.'

Compare (G. and I.) MCKILLOP; (E.) PHILLIPS, PHIPPS.

M'KILLIP [1430], MCKILLIP [1511], MCKILLOP, KILLOP [1540], KILLIP [1604].

QUARK, probably contracted from *McMark*, though it may have been the same name as QUIRK originally. It was the commoner name in the Isle of Man 200 years ago, but now QUIRK has almost entirely superseded it.

[1] Irish-English Dictionary (1877). [2] Four Mast., Vol. III.
[3] O'Dubhagain, p. 43.

MARKESON [1408], MCQUARKE [1511], QUARKE [1616], QUARK [1649].

CAMMAISH and COMISH, contracted from MACHAMISH, 'James's Son,' or possibly from *MacHomase*, 'Thomas's Son.' CAMMAISH looks more like the former, COMISH the latter. Compare (I.) MACCOMAS; (G.) MACOMISH.

The form CAMMAISH is more common in the North and COMISH in the South of the island, but the name is not so often met with as formerly.

MACCOMISH [1430], MACCOMIS, MACCOMAIS [1511], CAMASH [1620], COMISH [1650], CAMISH [1676], CAMAISH [1704], CAMMAISH [1704].

SHIMMIN, from *McSim-een*, 'LITTLE Simon's Son.'

'Dermot MACSIMON slain,' A.D. 1366.[1]

Fraser, Lord Lovat, who was born in 1666, was called MACSHIMIDH Baldu, 'the black-spotted son of Simon,' from a black spot on his upper lip.

Compare (G.) MCSYMON; (E.) SIME, SYMONDS, SIMMONS, SYMONS, SIMPSON, SYMONDSON, and SIMPKINSON. This last name exactly corresponds with *McSim-een*.

MACSHEMAN and MACSHEMINE [1430], SYMYN, HYMYN, and MCSYMOND [1511], SHIMIN [1614], SHIMMIN [1653].

KNICKELL, contracted from *MacNichol*, 'Nicholas's Son.' It was formerly a common name in the Isle of Man, but has now almost disappeared. Compare (G.) M'NEACAIL, MCNICHOL; (E.) NICHOLSON, NICHOLLS.

MACKNAYKYLL [1429], MCNAYKILL, MCNAKILL, MCNAIKELL [1430], KNACLE [1648], KNICKELL [1650], KNICKALL [1653], KNEACLE [1674], KNEAKIL [1730], KNACKLE [1757], KNICOL [1758], NICOL [1771].

MARTIN, originally *MacGiolla Martin*, 'the Son of Martin's Servant.'

ST. MARTIN of Tours is said to have been St. Patrick's uncle. He died A.D. 448.[2]

MACMARTYN [1429], MACGILMARTYN, MACMARTYN, MACMARTEN [1511], MARTINSONE [1521], MARTIN [1668], MARTEN [1672]. Compare (G.) M'MHAIRTINN.

[1] Four Mast., Vol. III., p. 633. [2] *Ibid.*, Vol. I., p. 129.

COSTAIN and COSTEAN contracted from *MacAusteyn*, a shortened form of *MacAugustin*, 'Augustin's Son.' (Augustin is the diminutive of Augustus.) The fame of AUGUSTINUS of Hippo, and his namesake, the missionary of the English, caused this name to be a favourite among Christian converts. Magnus Barfod, King of Norway, who was in Man between 1093 and 1103, had a son OSTEEN.

COSTAIN and COSTEAN are purely Manx names.

COSTEANE [1507], MACAUSTEYN, MACCOISTEN, MACCOSTEN, COISTEN, COSTEN [1511], CAUSTEEN [1687], COSTAIN [1715], COSTEAN [1747].

STEPHEN and STEPHENSON, from the protomartyr, are, however, in the Isle of Man, very frequently the translations of COSTAIN (see above).

In A.D. 1334, GILBERT MAKSTEPHAN was one of the commissioners appointed by Edward III. to seize Man.[1]

MAKSTEPHAN [1334], STEPHEN [1408], STEVENSON [1417], STEPHAN [1598], STEPHENSON [1643], STEVEN [1676].

MYLECHREEST and MYLCHREEST, contracted from *MacGiolla* or *MacGuilley Chreest*, 'the Son of Christ's servant,' or possibly from *Mael Chreest*, 'the Tonsured Servant of Christ.'

'*Giolla*,' says O'Donovan, 'especially among the ancients, signified a youth, but now generally a servant, and hence it happened that families who were devoted to certain saints, took care to call their sons after them, prefixing the word *Giolla*, intimating that they were to be the servants or devotees of those saints.' And he continues: '*Shortly after the introduction of Christianity, we meet many names of men formed by prefixing the word Giolla to the names of the celebrated saints of the first age of the Irish Church*, as GIOLLA-AILBHE, GIOLLA-PHATRAIG, GIOLLA-CHIASAIN. . . . And it will be found that there were very few saints of celebrity, from whose names those of men were not formed by the prefixing of Giolla. . . . This word was not only prefixed to the names of saints, but also to the name of God, Christ, the Trinity, the Virgin Mary. . . .'[2] Professor Zimmer, in a review of this book, absolutely traverses the statement in italics, and he denies

[1] Manx Soc., Vol. VII., p. 181.
[2] Four Mast., Vol. III., pp. 2-3 (note).

that *giolla* is a genuine Irish word, and he remarks that anyone can see that in the first century after the introduction of Christianity the names formed from the names of celebrated saints of the Irish Church are found in Ireland only with *mael* (*calvus—i.e.*, tonsured or bald). He then points out that in O'Donovan's Index to the *Annals of the Four Masters* there are, between the sixth and twelfth centuries, 354 persons mentioned, whose names are formed with *mael* or *maol*, and in fairly equal proportions for each century, whereas, in the same Index, 56 persons only are mentioned whose names are found with *giolla* or *gilla*, and of these the earliest occurs in 982, while 49 out of the 56 names are of the eleventh and twelfth centuries. With these statements he couples the fact that the conversion of the Vikings in Dublin, Limerick, and Waterford began in 943, and he comes to the conclusion that persons met with from the end of the eighth to the end of the twelfth century having names compounded with *giolla* are, for the most part, Vikings converted to Christianity and to Irish citizenship. Considering the question also from a linguistic point of view, he decides that the word *gilla* is not of Gaelic or even of Celtic origin, and that the British name *Gildas*, which has been supposed to be cognate to *gilla*, is really a loan word from the Norse—*i.e.*, in the same way as the Irish *iarla* is the Norse *iarl-r*, so *gilla*, 'stout youth,' is equivalent to the Norse *gild-r*, 'strong, brawny.'[1]

While allowing that Professor Zimmer's argument is a strong one, we cannot admit that it is absolutely convincing. We would point out that *Gildas* occurs in Bede, who wrote before the arrival of the Northmen, and that in the story of Kulhwch[2] *Gildas* appears as *Gilla;* also that Professor Zimmer has only succeeded in producing an adjective—*gild-r*—not having been able to show a trace of any change of this adjective into a Celtic noun with the sense of 'a strong fellow,' or 'a stalwart young man.' On the whole, then, we must consider his theory as 'not proven.' Its effect is to place LEWIN, FAYLE, SAYLE, KILLEY, GILL, and a number of obsolete names, under 'names of Scandinavian origin,' while MYLCHREEST, MYLVORREY, MYLECHARAINE, BRIDSON, and possibly MYLREA, which can be derived either from *MacGilla* or *Mael*, might be either

[1] For the full development of Professor Zimmer's argument we refer our readers to the *Gottingische Gelehrte Anzeigen*, September 1, 1891.

[2] See Rhys and Evans's *Mabinogion.*

Celtic or Scandinavian. But we should mention that, in the Isle of Man, the earlier form, which, however, cannot be traced, in the absence of records, before the fifteenth century, is invariably *MacGil* or *MacGille*. The process of change is probably as follows: *MacGille* or *Macguilley* becomes *Maccuilley* or *Magguilley;* the *a* of *mac* being unaccented disappears with the consonants, leaving *M'uilley*, which then becomes *Myley*, pronounced *Mully*. MYLCHREEST, as the name is now generally spelled, is invariably pronounced MULLEYCHREEST or MOLLEYCHREEST by old Manx people, which perhaps also points to the derivation from *Mael* as being the more probable. This name and all those commencing with '*Myle*' are purely Manx.

'Gillacrist, son of Niall . . . slain,' A.D. 1014.[1]

MACGILCHREEST [1511], MACGILLEYCHREEST [1540], MAULCHRIST [1663], MACLECHRIST [1683], M'CVILCHRIST [1713], M'CVLCHREEST [1714], MULLECHREES [1722], MYLECHREEST [1717], MYLCHREEST [1739], MOLLECHREEST [1741].

MORRISON, 'Mary's Son,' is a translation of the obsolete MAC VORREY (see p. 21). The Anglicised forms MORISONE and MORESON are found as early as 1430.

MYLVORREY, contracted from *MacGuilleyvorrey*, 'The Son of Mary's Servant,' or from *Maelvorry*, 'Tonsured Servant of Mary,' is also Anglicised into MORRISON, but the original name still survives, though it is not so common as formerly.[2] A cross at Kirk Michael was erected to the memory of a lady named MAL-MURU, which is clearly identical with MYLVORREY. *Mael* prefixed to a woman's name is certainly unusual; but we find MEL-CORCA, the name of an Irish princess in the Landnámabóc.[2] The spelling of this name has proved a puzzle to the keepers of the Parish Registers, as will be seen from the great variety of forms following:

YLUORRY [1507], MACGILVORRY [1511], MACILVORY [1570], ILLUORREY, MACYLWORREY [1598], ILLEVORRY [1611], MACYLVORREY [1625], *MALEVORREY [1628], MACYLEVORREY [1644], MACILLVERY [1683], *MOLLYVORREY

[1] Four Mast., Vol. II., p. 783.
[2] See Manx Note Book, Vol. III., pp. 5-7.

[1685], MACLEVORY [1695], MYLEVOREY [1713], *MOLLVERREY [1717], *MOLLEYBOIREY [1721], *MOLLEVORY [1725], MACYLVOIREY [1730] MYLWOIREY [1737], *MOLLEBORRY [1740], MICKLEWORREY [1742], M^CYLVORREY [1744], MYLEVOIREY [1762], MYLVORREY [1763], MYLVOREY [1782], MYLEVOIRREY [1786].

Compare (I.) MAOLMAIRE or MAOLMUIRE; (G.) M^C-GILLEMHOIRE and GILMOUR.

MURRAY is probably also from *Maelvorry*. It was formerly found in the forms MORREY and VORREY: Morrey, Vorrey [1613], Murray [1690].

FAYLE, originally *Mac Giolla Phoil*, 'The Son of Paul's Servant.' 'MAG GILLAPHOIL of the fair seat.'[1]

Bishop Phillips, in his version of the Manx Prayer-Book, written about 1610, gives the form PAYL for PAUL.

Compare (I.) GILFOYLE, KILFOIL.

MAC FALLE [1408], MAC FAILE [1429], MAC FAILE [1430], M'FAYLE [1504], MAC FELIS, FAIL [1511], MAC FAYLL [1521], FAYLE [1608], FFAYLE [1623], FAILE [1713].

FELL, not found before 1750, is possibly a corruption of the above (but see p. 56). It is a common name in Cumberland, whence it may have been imported into the Isle of Man.

SAYLE is possibly a corruption of FAYLE. It is almost entirely confined to the north of the island.

MAC SALE [1511], SALL [1601], SAYLE [1624], SAILE [1701], SAIL [1709].

QUAYLE, contracted from *Mac Phail*, 'Paul's Son.' PHAIL is Anglicised from MAELFABHAILL. 'MAELFABHAILL, son of Muircheartach, slain by the Norsemen.'[2]

This is one of the most widely distributed names in the island. Compare (G.) MACPHAIL.

MAC FAYLE [1511], MAC QUAYLE, QUAYLE [1540], QUAYLLE, QUALL [1601], QUALE [1602], QUAILE [1604], QUAIL [1656].

CALLISTER and COLLISTER,[3] contracted from *Mac Alister*, 'Alexander's Son.' The Greek name *Alexandros* was

[1] O'Huidhrin, p. 133. [2] Four Mast., Vol. I., p. 537.

[3] This name is not, strictly speaking, hagiological, but as a non-Celtic name, introduced through Roman influence, it belongs in substance to the same class.

adopted by the Scotch, as the Latin *Magnus* by the Scandinavians. Several of the Scottish kings were called Alexander.

'Eisht haink ayn OLLISTER mooar Mac Ree Albey.'[1]
'Then came great OLLISTER, son of the King of Scotland.'

It is found chiefly on our northern coast, the nearest to Scotland.

MAC ALISANDRE [1418], MAC ALEXANDER [1429], CALLISTER [1606], COLLISTER [1799].

COLLISTER is quite a late form, and is not nearly so common as CALLISTER.

Compare (G.) MAC ALLISTER.

The following names are not now found in the Isle of Man :

MAC VORREY [1511], 'Mary's Son,' is found as late as 1624 (see MORRISON).

COOBRAGH, from *Mac Giolla Cobraght* (Cuthbert), 'The Son of Cuthbert's Servant,' or from *Mael Cobraght*, 'Cuthbert's Tonsured Servant.' St. Cuthbert of Lindisfarne was a favourite saint among Celts as well as Saxons. Compare KIRKCUDBRIGHT.

M'GILCOBRAGHT and GILCOBRAGHT [1511], COOBRAGH [1606], COOBRIGH [1649], MALLECOOBRAGH [1656].

MAC FADEN [1511], from *Mac Paidin*, 'Paidin's or Little Patrick's Son'; also FADEN [1611].

Compare (I.) MAC FADDEN.

MAC GILPEDER and GILPEDER [1511], 'the Son of Peter's Servant' and 'Peter's Servant.' (G.) MAC FADYEN.

ANDREW [1408], M'ANDRAS [1418], MAC GYLANDERE [1429], MACGILLANDRAS, M'GILLANDER [1430], MAC GILANDREW, GILANDREW [1511], 'Andrew's Son,' 'The Son of Andrew's Servant,' and 'Andrew's Servant.'

MAC GILPATRICK and GILPATRICK [1511], 'The Son of Patrick's Servant,' and 'Patrick's Servant.' This name is found as late as 1645 in Marown.

GILBEALL and MAC GILBEALL [1511], perhaps a corruption of *Giolla Phail*, 'Paul's Servant.'

MAC MYCHEL [1511], 'Michael's Son.' Compare (G.) M'MICHEIL.

[1] Traditionary Ballad; Train, p. 52.

MAC ADDE [1511] is a Scottish diminutive of MAC ADAM.

MAC GILLACOSSE [1430], possibly from *Mac Guilley Iosa*, 'Jesus' Servant's Son.'

MAC GILLAWS [1430], possibly a corruption of *Mac Guilley Aedha*, 'Aedh's Servant's Son.' AEDH was an early Irish saint.

MAC GILCOLUM [1430] is a corruption of *Mac Guilley Columba*, 'Columba's Servant's Son.' ST. COLUMBA, the famous Irish missionary, has a *keeill* in Arbory dedicated to him, and that parish is still called *Parochia Sancti Columbæ* in the Manorial Rolls.

STEAN is possibly a shortened form of STEPHEN (see pp. 17 and 58).

STEANE [1598], STEAN [1640], STAIN [1665], STEEN [1720], STEON [1726].

Part II.—Surnames derived from Personal Names of purely Native Origin.

We now come to the Celtic patronymics formed from personal names of purely native origin. As many of these are capable of being translated, being originally significant of personal qualities, it is often difficult to distinguish between regular names and mere nicknames, whose derivatives in family nomenclature are discussed in the following chapter. In making this distinction our guide must be the old Irish records, which give us some of these words as regular names, while others appear only as descriptive epithets appended to the names. Several of these native names were borne by persons who attained the honours of saintship, and thus, like other hagiological names, give rise to secondary formations with the prefix *giolla*.

CROW, or CROWE, is a translation of *Mac Fiachain*, 'Fiachan's Son,' the personal name FIACHAN meaning 'Crow.'

> 'Fiachan, Lord of Conaille . . . died A.D. 787.'[1]

On the inscribed crosses we find FEAAC, UFAAC or O'FAAC, *i.e.*, probably *Ua Feic*, 'The Descendants of FIAC,' and (MA)LFIAAC, possibly *Mal-fiach*,[2] 'Prince-raven.' FIACHAN is the diminutive of FIAC.

The MAC FIACHAINS were one of the minor families of

[1] Four Mast., Vol. I., p. 395.
[2] *Mál* is more probable in this context than *Mael*.

the English Pale who complied with the Statute 5 Edward IV., by which it was enacted 'that every Irishman that dwells betwixt or amongst Englishmen . . . shall take to him an English surname.' 'In obedience to this law,' says Harris, 'the SHANACHS took the name of FOXES; the MAC-AN-GABHANS, of SMITHS; . . . and many others; the said words being only literal translations from the Irish into the English language.'[1]

CROWE [1582], CROW [1629].

FARGHER, or FARAGHER, contracted from *Mac Fearghoir*, 'Fearghoir's Son.' This name FEARGHOIR, which occurs in the Tale of Diarmid and Grainne, is derived from the root *ferg*, 'brave' or 'violent.'

'FEARCHAIR, son of Muireadhach, Abbot of Lannleire . . . died A.D. 848.'[2]

Compare (G.) FARQUHAR, FARQUHARSON.

FAYRHARE [1343], MAC KARHERE[3] and MAC KARHARE [1422], FARKER [1504], MAC FARGHER, FARGHER [1511], FERGHER [1540], FARGHERE [1570], FARHAR [1626], FARAGHER [1649], PHARAGHER [1735].

Compare (G.) FARQUHAR.

KAIGHAN, or KAIGHIN, contracted from *Mac Eachain*, 'Eachan's Son.' The name EACHAN means 'Horseman' or 'Knight.'

The surname KAIGHAN may possibly be the same name originally as KEIGEEN, which is contracted from *Mac Taidhgin* or *Mac Ædhagain* (see KEIGEEN), or even of *Mac Cahain* (see CAIN). It is remarkable that KAIGHAN was formerly confined to the north of the island, and KEIGEEN to the south, the former being of much earlier occurrence than the latter.

Compare (G.) MAC EACHAN, MC GACHAN.

These are common names on the adjacent coast of Galloway.

MAC HAUGHAN (?) [1418], MAC AKOEN, MAC CAIGHEN [1422], MCCAGHEN [1511], KAIGHIN [1611], CAIGHAN [1643], KAIGHAN [1667], CAIGHIN [1745].

[1] Works of Sir James Ware, Vol. II., p. 58.
[2] Four Mast., Vol. I., p. 479.
[3] This is in the British Museum copy of the Statutes only.

KEIG, or KEGG, contracted from *Mac Taidhg*, 'Tadg's Son.' TADHG (modernised as TEAGUE) should be regarded as a proper name, although its meaning seems to be 'poet.' In Ireland the name is considered, but quite mistakenly, as equivalent to Timothy.

'MAC TAIDHG who is lasting in battle front.'[1]
'Muircheartach MAC TAIDHG slain A.D. 1159.'[2]

'BALLYHEIGE, in Kerry, has its name from the family of O'TEIGE, its full Irish name being BAILE-UI-THADG.'[3]

Compare (I.) MAC TEIGE, MAC KEAGUE, MAC KAIGE, MAC KEAG, (G.) MAC-CAIG.

MAC KYG [1408], MAC KEG, MAC COAG [1511], KEAGE [1623], KEGG [1630], KEIGE [1653], KEIGG [1684], KEIG [1697].

KEIGEEN, or KEGEEN, contracted from *Mac Taidhgin*, 'Little Tadhg's Son,' or possibly from *Mac Egan*, which is itself a contraction of *Mac Ædhagain*. The name ÆDHAGAN, a diminutive of ÆDH, may be rendered 'The Little Fiery Warrior.' (See KAIGHAN.)

The name AÞAKAN, *i.e.*, ÆDHACAN or ÆDAGAN, occurs on a cross at Kirk Michael, the legend on which Mr. Kermode translates: 'Mael Brigd, son of AÞAKAN (ÆDHAGAN), Smith, raised this cross for his soul.'

'Moelisa Roe MAC EGAN, the most learned man in Ireland, in Law and Judicature, died A.D. 1317.'[4]

Mageoghan, in his version of the Annals of Clonmacnoise, gives this entry:

'Moeleissa Roe MAC KEIGAN, the best learned in Ireland in the Brehon Lawe.'

The MAC EGANS were hereditary Brehons and professors of the old Irish laws. They compiled the vellum MS. called *Leabhar Breac*, or 'Speckled Book,' the most remarkable repertory of ancient Irish ecclesiastical affairs.

Compare (I.) KEEGAN.

KEGEEN [1697], KEIGEEN [1715].

The name QUIGGIN, and its later and more uncommon form QUAGGIN, is also probably a contraction either of *Mac Taidhgin* or *Mac Ædhagain*, but no intermediate

[1] O'Dubhagain, p. 12.
[2] Four Mast., Vol. II., p. 1134.
[3] Joyce, 4th edition, p. 349.
[4] Four Mast., Vol. III., p. 175.

form has been found. MAC QUIG and MAC KEAG, names found in Ireland at the present day, have a common origin.

QUARRY, contracted from MAC GUAIRE, 'Guaire's Son.'

'GUAIRE fled' at 'the battle of Carn Conaill, fought on Whit-Sunday, A.D. 646.'[1]

Compare (G.) MAC QUARRIE.

It is a very uncommon name in the Isle of Man.

MAC QUARRES [1504], MAC WHARRES [1511], QUARRY [1684].

QUINE, contracted from *Mac Coinn*, or *Mac Cuinn*, 'Conn's Son' (*conn*, 'counsel'). 'CONN, of the hundred fights,' was one of Ireland's greatest legendary heroes.

'MAC CUINN, son of Donnghaile, royal heir of Teathbha, died A.D. 1027.'[2]

In 1403 'LUKE MAC QUYN of the Island of Mann, scholar,' received 'certain alms called particles in the Island aforesaid' from King Henry IV., which had been 'given, confirmed, and conceded perpetually to the scholars by our predecessors, former Kings of England. . . .'[3]

Compare (I.) QUIN, O'QUIN; (G.) M'CUINN, MAC-QUEEN.

MAC QUYN [1403], QUINE [1504], QUYN [1511].

QUINNEY, contracted from *Mac Connaidh*, 'Connaidh's Son' (*connaidh*, 'crafty,' is the adjectival form of *conn*).[4]

Compare (G.) MAC WHINNIE; (I.) MC WEENY.

QUINNYE [1429], MAC INAY (?) [1511], MAC QUINYE [1529], QUINEY [1652], QUINNEY [1692].

CAIN, or CAINE, contracted from *Mac Cathain*, 'Cathan's Son.' This name may be rendered 'warrior' (*cath*, 'a battle').

The O'CATHAINS, now O'KANES, were of the race of Eoghan, who was son of Niall of the Nine Hostages, Monarch of Ireland, who died A.D. 406.

'EOGHAN UA CATHAIN, abbot . . . died A.D. 980.'[5]

Compare (I.) KANE and O'KANE.

[1] Chron. Scot., p. 91.
[2] Four Mast., Vol. II., p. 814.
[3] Manx Soc., Vol. VII., p. 223.
[4] By Manx-speaking people this name is pronounced as if spelt KUNYAH.
[5] Four Mast., Vol. II., p. 713.

Mc Kane [1408], Mac Cann [1430], Mac Cane [1511], Cain [1586], Cane [1601], Caine [1609], Cayne [1610].

Callin, contracted from *Mac Cathalain*, 'Cathalan's Son' (*cathal*, 'valour'). Mac Cathalain is corrupted into Cahallan and Callan in Ireland, the latter being now the usual form.

'Maelcraeibhe Ua Cathalain.'[1]

Compare (I.) Callan.

In some cases it may possibly be a contraction of Mac Allen, 'Allen's Son.'

McAleyn [1511], Callyne [1601], Callin [1623].

Compare (G.) Cailean, Colin.

Kermode and Cormode, contracted from *Mac Dermot*, a shortened form of *Mac Diarmid*, 'Diarmaid's Son.'

'The fifth year of Diarmaid, A.D. 544.'[2]

'Cathal Mac Dermot, the son of Teige, Lord of Moylurg, and tower of the glory of Connaught, died A.D. 1215.'[3]

The Mac Diarmiada or Mac Dermots were princes of Moylurg in Co. Roscommon. They split into three families, 'the head of whom was styled the Mac Dermot, and the other two, who were tributary to him, were called Mac Dermot *Ruadh*, the Red, and Mac Dermot *Gall*, or the Anglicised.'[4] It has been supposed that the Scandinavian ÞORMOÐR is an accommodation of Diarmaid. It may, however, be a distinct Scandinavian name containing the usual prefix ÞOR, though, as it is not found in the Sagas, probably not. We know, however, from the History of Olaf the Black, King of Man, that persons of the name of Thormod and Thormodson were living in Sky in 1229. It seems probable that, considering the forms which Kermode has always taken in the Isle of Man, it came to us through the Scandinavians, though originally of Celtic origin.[5] Professor Zimmer explains *Diarmad* as being from *Dia-ermit*, 'God-reverencing.'

Compare (G. and I.) Mac Dermot.

Kermode is much commoner than Cormode.

Mac Kermott [1430], Mac Cormot, Mac Germot [1511],

[1] Four Mast., Vol. I., p. 565.
[2] *Ibid.*, Vol. I., p. 183.
[3] *Ibid.*, Vol. III., p. 185.
[4] O'Donovan, Introduction, p. 20.
[5] Flateyan MS. in Manx Soc., Vol. IV., p. 44.

KERMOD [1586], KYRMOD, CORMOD [1601], CORMODE [1656], KERMOTT [1611], KERMODE [1694].

CANNELL, from *Mac Conaill*, 'Conall's Son,' though it may sometimes be a contraction of *Mac Domhnaill*, 'Domhnall's Son.' '*Domnhall* is a diminutive of the root *dom* = *dominus*, "a lord or master." The "d" by aspiration is often omitted in sound, which has given rise to the family name MAC CONNELL, now common in ULSTER.'[1] The confusion between MAC CONNELL and MAC DONNELL may have been promoted by the fact that Connall was actually the name of an ancestor of the O'Donnell family.

'CONNALL Gulban, son of Niall of the Nine Hostages (from whom are descended the CINEL-CONAILL), was slain.'[2]

The Scottish clan of MAC DONALD derive their name from DONALD, eldest son of Reginald, second son of the celebrated Somerled of Argyll, and King of the Isles.

Compare (I.) CONNELL; (G.) MAC DONALD, MC WHANNEL.

CONILT and CONILL (ob.) are probably merely forms of CANNELL.

CONYLT, M'CONYLT, HONYLT, M'HONYLT, and M'GIL HONYLT [1511], MAC CONNELL, MAC CANNELL [1606], MAC CANNEL [1615], MAC CONNIL [1623], COWNILT [1649,] COONYLT [1652], CANNAL [1655], CONILT [1659], CONILL [1660], QUOONILL [1654], COONILL [1661].

KENNAUGH, contracted from *Mac Cainneach*, 'Cainneach's Son' (*cainneach*, 'devout' or 'chaste').

'CAINNECH, of Achadh Bo, born A.D. 516.'[3]

He was a saint who died A.D. 598.

This name is peculiar to the Isle of Man.

Compare (I.) M'KENNA.

MAC KENNEAGH, KENEAGH, MAC KENAG (?), and KENAG (?) [1511], KENAIGE [1631], KENEAIGH [1636], KENNAUGH [1668], KENNAGH [1676], KENNIAGH [1697], KENAGH [1714].

It was formerly almost confined to the parish of German.

[1] MS. letter from Dr. Joyce. [2] Four Mast., Vol. I., p. 147.
[3] Chron. Scot., p. 539.

KANEEN, contracted from *Mac Cianain*, 'Cianan's Son' (*cianan* is a diminutive of *cian*, which is itself a diminutive of *ci*, 'to weep').

'CIANAN, Bishop of Doimhliag, died A.D. 488.'[1]

Compare (I.) KEENAN; (G.) MAC KINNON.

KYNYNE [1422], KENEEN [1666], KENEN [1676], CANEEN [1729], KANEEN [1740], KENAN [1783].

A purely Manx name.

KNEEN, probably also a contraction of *Mac Cianain*. In our early documents it seems to be confused with NEVYN or NEVYNE. Andrew John NEVYN is one of the twenty-four Keys in 1418, while Jenkin M'NYNE in 1429 is called Jenkine MAC NEVYNE in 1430. If it is a corruption of NEVYN, which is common in Scotland at the present day in the form NIVEN, it is from (G.) *naomh*, 'a saint.' It is sometimes pronounced as if written CREEN (sêe p. 43).

It is a purely Manx name.

MAC NYNE [1429], KNEENE [1504], KNEEN [1598], KNYNE [1620].

DOUGHERTY, originally *O'Dochartaigh*, 'Dochartach's Descendant' (*dochartach*, 'stern').

'Donnall O'DOCHARTAIGH, lord of the territory of Kinel-Enda and Ard Mire, died A.D. 1119.'[2]

This name is now very uncommon in the Isle of Man.

DAUGHERDY [1630], DOUGHERTY [1666].

KNEAL and KNEALE, contracted from *Mac Niall*, 'Niall's Son.' This is a name of Celtic origin, meaning 'champion,' but it was adopted by the Scandinavians at a very early period, and largely used by them.

It has been a famous name in Celtic history from the time of NIALL of the Nine Hostages, who reigned over Ireland from 384 to 411 A.D., to that of Hugh O'NEIL, Earl of Tyrone, in Queen Elizabeth's reign. The Egilla Saga says that one NIAL, or NEIL, was King of Man in A.D. 914. The name BATHRIC ATHANMAN UNAL, 'Patrick Adamnan O'Neill,' is found on a cross in Maughold. The Flateyan MS. mentions 'Thorkel, the Son of NEIL,' in 1229.

[1] Four Mast., Vol. I., p. 153. [2] *Ibid.*, Vol. II., p. 1009.

Compare (I. and G.) McNIEL, McNEILL, and McNEAL; (S.) NIELSEN and NILSSON; (E.) NELSON (which see).

McNELLE [1408], MAC NEYLL [1430], MAC NELE [1511], MAC NEALLE [1521], KNEAL [1598], MAC KNEALL [1620], KNEALE [1666].

It is much commoner in the north, where it is often pronounced KRAAYLL, than in the south of the island.

NELSON is probably, in the Isle of Man, a translation of MAC NIAL. It is found chiefly in the southern parishes, where KNEALE is uncommon.

NEALSON [1430], NELSSON [1511], NELSON [1653].

KELLY, contracted from *Mac Cealiaigh*, 'Ceallach's Son' (*ceallach*, 'war, strife').

'Death of CEALLACH, son of Maelcobba in the Brugh, A.D. 654.'[1]

'CEALLACH, Joint Monarch of Ireland, died A.D. 656.'[2]

The name is as common in the Isle of Man as it is in Ireland. Connell Mageoghan, who translated the Annals of Clonmacnoise, in 1627, gives the following account of the O'KELLYS, under A.D. 778: 'Though the O'KELLYS are so common everywhere that it is unknown whether the dispersed parties in Ireland of them be of the families of O'KELLY, of Connaught, or Brey, . . . so as scarce there is a few parishes in the Kingdom, but hath some one or other of these Kellys.'[3]

McHELLY [1417], McKELLY [1429], MAC HELLIE [1430], KELLYE [1601], KELLY [1605], KELLEY [1628].

KILLEY, originally *Mac Gilla Ceallaigh*, Anglicised in Ireland into *Mac Killey Kelly* and *Killy Kelly*. The MAC and the KELLY have been dropped, leaving KILLEY, which is identical in meaning with GILL (see GILL). [(G.) *guilley;* (I.) *giolla*, 'a servant.'] Indeed, in the Isle of Man, formerly, the same person was called GILL and KILLEY indifferently.

'The Clan of MAC GILLA CEALLAIGH, the honourable.'[4]

The name is of late introduction, and is purely Manx.

KILLIE [1610], KILLEY [1651], KILLY [1704].

[1] Chron. Scot., p. 95.
[2] Four Mast., Vol. I., p. 269.
[3] O'Donovan, Notes, pp. 2, 3.
[4] O'Dubhagain, p. 67.

QUILLIN, contracted from *Mac Cuilen*, 'Cuilen's Son' (*cuileann*, 'a whelp').

'CUILEN, son of Cearbhatt, slain A.D. 884.'[1]

'ADHUC MAC GUILLIN was slain A.D. 1355.'[2]

'The MAC QUILLANS of the Route, Co. Antrim, are said to have been originally Welsh or Anglo-Normans, quasi, MAC or AP LLEWELLIN,'[3] but this does not appear likely.

MAC WILLINE [1429], O'QUYLLAN and QUELEN [1511], QUILLINE [1654], QUEILIN [1657], QUILLIN [1659], QUILLEN [1682].

It was formerly common in Arbory, but is now rare.

MOORE, contracted from *O'Mordha*, 'Mordha's Descendant' (*mordha* is derived from *mór*, 'great').

'AIMERGIN UA MORDHA, A.D. 1026.'[4]

O'MORDHA is Anglicised O'MORE and MORE, which has now usually become MOORE. The O'MORES were a powerful sept in Ireland.

'JENKIN MOORE, Deemster, A.D. 1499.'[5]

MOORE [1499], MORE [1511].

MORE is the usual form till the end of the sixteenth century. It is a common name in Ireland, Scotland, and the North of England, as well as in the Isle of Man.

KINLEY, probably contracted from *Mac Cinfaolaidh*, 'Cinfaoladh's Son,' a name which may be translated 'Wolf-head' (*cean*, 'head'; *faol*, 'wolf'). McBain, however, derives MAC KINLAY from *Mac Fhion-nlaigh*, which he thinks is from *fionnlaoch*, 'fair hero.'

'The first year of CEANNFAOLADH, son of Blathmac, in the Sovereignty of Ireland, A.D. 670.'[6]

Compare (I.) McKINEELEY, McKINLEY, McGINLEY, KINEELEY, and KENEALEY; (G.) McKINLAY.

KINLEY [1604].

DUGGAN, contracted from *O'Dubhagain* ('Dubhagan's Descendant'). *Dubhagan* is a derivative of *dubh*, 'black.'

[1] Four Mast., Vol. I., p. 537.
[2] *Ibid.*, Vol. III., p. 609.
[3] O'Donovan, p. 23.
[4] Four Mast., Vol. II., p. 811.
[5] Statute Law Book, Vol. I., p. 6. This date, though given as 1419, is correctly 1499.
[6] Four Mast., Vol. I., p. 281.

DOGAN [1540], DUCKAN [1649], DUCCAN [1675], DUGGAN [1723].

This name is scarcely found now in the Isle of Man, though it is a common name in Ireland.

CORKISH, probably from *Mac Fhorcius*, 'Son of Fergus.' Compare (I.) FORCOS and FORCUS.

CORKYSH [1620], CORKISH [1660].

ALLEN, probably from *Alainn*, 'Handsome.'

'Killing of Dor, son of Aedh ALLAN,'[1] A.D. 624.

The Stuarts were descended from the great Norman family of FITZ ALAN.

ALLAN, according to Train, was Governor of the Isle of Man in A.D. 1274.

'ALAN of Wygeton has letters of presentation to the Church of St. Carber in Mann, vacant, and in the King's gift,'[2] A.D. 1291.

Compare (G.) AILEAN.

ALLEN is not a common name in the Isle of Man, being chiefly confined to Maughold, Andreas, and Bride. Many of those bearing the name are probably descendants of the five successive vicars of Maughold, the first of whom came from Norfolk.

ALEYN [1511], ALAYNE [1540], ALLEN [1648].

CAVEEN, contracted from *Mac Caemhain*, 'Caemhin's Son' (*caeimh*, 'beautiful').

'And the privilege of first drinking [at the banquet] was given to O'CAEMHAIN by O'Dowdha.'[3]

'O'KEVAN of Ui-Fiachrach flourished' A.D. 876.[4]

Compare (I.) KEEVAN.

It is an uncommon name in the Isle of Man.

CAVEENE [1649], CAVEEN [1662].

COWIN and COWEN, contracted from the *Mac Eoghain*, which has been corrupted into *Mac Owen*. The name *Eoghan* is glossed by Cornac as meaning 'Well-born,' and suggests the Latin (originally Greek) *Eugenius*.

The celebrated OWEN *More* was King of Munster, in

[1] Chron. Scot., p. 79. [2] Manx Soc., Vol. VII., p. 113.
[3] Chron. Scot., Introduction, p. 13, being an extract from Tribes and Customs of Hy. Fiachrach, p. 440.
[4] Annals of Ulster.

the time of Conn of the hundred battles, whom he obliged to divide the whole of Ireland equally with him.

'MAC GILLA COWAN and a few of O'Connor's people were slain' A.D. 1330.[1]

Compare (G.) MAC EWEN.

McCOWYN [1408], M'OWEN [1422], M'COWEN [1429], McCOWNE [1511], COWIN [1611], COWN [1651], COWEN [1685].

QUIRK, contracted from *Mac Cuirc*, 'Corc's Son.' CORC was King of Munster early in the fifth century.

'Ceinnedigh O'CUIRC, Lord of Muscraighe, was slain' A.D. 1043.[2]

McQUYRKE, QUYRKE [1511], QUEERKE [1601], QUIRK [1641].

CORRIN and CORRAN, contracted from *Mac Odhrain* (contracted *Oran*), 'Odhran's Son' (*odar*, 'pale-faced').

'ODHRAN, his [Patrick's] charioteer, without blemish,' A.D. 447.[3]

Compare (G.) MAC ORAN.

M'CORRANE [1422], M'CORRIN, CORRIN [1504], McCORRYN, McCORYN [1511], COREAN [1611], CORRAN [1627], CORINE [1629].

COROOIN (pronounced CORRUNE), probably contracted from *O' Ciardubhain*, 'Ciardubhan's Son' (*dubhan* means 'little dark [man],' and as *ciar* also means 'dark-coloured'—*vide* KARRAN—it had probably lost its significance before *dubhan* was added).

'Maenach Ua CIRDUBHAIN, successor of Mochta of Lughmadh, died.'[4]

The Annals of Ulster in the same year call him O'CIERUVAN.

CIARDUBHAN has in Ireland been contracted into KIRWAN.

COROOIN may possibly be a contraction of *Mac Carrghamha*. 'This name is Anglicised CARON by O'Flaherty, in his *Ogygia*, part iii., c. 85, and MAC CARRHON by

[1] Four Mast., Vol. III., p. 547.
[2] *Ibid.*, Vol. I., p. 139.
[3] *Ibid.*
[4] *Ibid.*, Vol. II., p. 849.

Connell Mageoghan, who knew the tribe well. The name is now anglicised MAC CAROON.'[1]

'MAG CARRGHAMHA is over their battalions of the stout and lordly chiefs.'[2]

CORROWANE [1430], CAROWNE [1632], CAROONE [1644], CARROWNE [1646], COROIN [1651], CURUIN [1665], KEEROWNE [1669], CARROOIN [1709], COROOIN [1740].

KARRAN, CARRAN, CARINE, a contraction of *Mac Ciarain*, 'Ciaran's Son.' The name CIARAN (*ciar*, 'mouse-coloured') was borne by one of the twelve great saints of Ireland, after whom a large number of Irish children were formerly named.

'ST. CIARAN, son of the artificer, Abbot of Cluain-mic-nois, died on the ninth day of September,' A.D. 548.[3]

'MAC CIARAIN, airchinneach of Sord,' A.D. 1136.[4]

This name may possibly be derived from *Mac Carrghamha*. (See COROOIN.)

It is probable that KARRAN has come to us through the Scandinavians, though, of course, they originally imported it from Ireland. KJARAN and KVARRAN are not uncommon in Iceland, and Scandinavians in Ireland took the name CUARAN; hence its different form to MYLCHRAINE and CRAINE, which see.

'"The Book of Leinster" says that Gormlaith was likewise mother of the Norwegian-Irish King Amlaff CUARAN (Olaf KVARAN); whilst the Irish chronicler, Dugald Mac Firbis, mentions this same Olaf KVARAN as married to Sadhbh (Save), a daughter of Brian Boru.'[5]

Compare (I.) M'CARRON, M'CAROON, KERRINS; (G.) M'KERRON.

M'CARRANE [1430], M'CARREN [1504], KERRON [1507], M'KERRON [1511], M'KARRON [1540], M'KERRAN [1540], M'KARRAN [1570], KARRAN [1711], CARRAN [1648], CHARRAN [1680], CARRON [1691], CARINE [1729].

The form CARINE is not common.

[1] Four Mast., Note, Vol. III., p. 55.
[2] O'Dubhagain, p. 13.
[3] Four Mast., Vol. I., p. 185.
[4] *Ibid.*, Vol. II., p. 1053.
[5] Worsaae, The Danes and Northmen, p. 323.

MYLCHRAINE and MYLECHARAINE (pronounced MOLLECARANE or MULCRANE), contracted from *Mac Guilley Ciarain*, 'The Son of Ciaran's Servant,' or possibly from *Mael Ciarain*, 'Ciaran's Tonsured Servant.' (See KARRAN and CRAINE.)

'Maelmuire MAC GILLACHIARAIN,' A.D. 1155.[1]

MYLECHARAINE, the miser of the Curragh, is the subject of one of the most popular ballads in the Manx language. The name is now less common than formerly, and is still chiefly found in the Curragh district.

M'GILCRAYNE [1511], MACYLERAN [1673], M'YLREAN [1688], M'YLKIARRAINE [1689], M'YLCARRANE [1696], MYLECHARAINE [1740], MYLCHRAINE [1766], MYLCHARANE [1782].

CRAIN and CRAINE, contracted from *Mac Ciarain*, 'Ciaran's Son.' (See KARRAN and MYLCHRAINE.)

It seems to be a purely Manx name, not being found elsewhere, except in the form CRANE, which has probably quite a different origin.

M'CROYN [1408], M'CROYNE [1417], M'CRAINE [1422], MACCARRANE [1422], M'CRAYNE [1504], CRAINE [1586], CRAIN [1607], CRAYNE [1638], CRANE [1736].

BRIDSON, contracted from *Bridgetson*, the Anglicised form of *Mac Brighde*. The original name was MAC GIOLLA BRIGHDE, 'Bridget's Servant's Son,' or MAEL BRIGHDE, 'Bridget's Tonsured Servant.' ST. BRIDGET, Abbess of Kildare, born about A.D. 450, was the most highly venerated of the Irish female saints, and, consequently, many were named after her.

'MAELBRIGHDE, son of Spealan, Lord of Conaill,' A.D. 867.[2]

On a cross at Kirk Michael we find MAILBRIKTI, 'Maelbrigd.'

'GIOLLA-BRIGHDE, son of Dubhdara, chief of Muintir Golais, was wounded' A.D. 1146.[3]

Compare (I.) KILBRIDE; (G.) M'BRIDE.

[1] Four Mast., Vol. II., p. 1098. [2] *Ibid.*, Vol. I., p. 511.
[3] *Ibid.*, Vol. II., p. 1081.

The name Bridson appears to be peculiar to the Isle of Man.

M'GILBRID [1511], BRIDSON [1609], BRIDESON [1628].

MOUGHTON and MUGHTIN, possibly derived from a diminutive of *Mochta*, but no authority can be given for this.

ST. MOCHTA was a disciple of St. Patrick.

'MOCHTA, after him his priest.'[1]

MOUGHTON [1673], MUGHTIN [1714], MOUGHTIN [1742].

The name is now very uncommon. It is so unintelligible to strangers that some of those bearing it have changed it to MORTON.

CURPHEY, contracted from *Mac Murchadha*, 'Murchad's Son' (*muir*, 'sea,' *cathaide*, 'warrior'). MURCHAD was formerly Anglicised MURCHOE, now MURPHY.

'Diarmid MAC MURCHADA, King of Leinster,' A.D. 1137.[2]

MAC MURCHADA is sometimes Anglicised MURRAY.

It has been suggested that CURGHEY, the earlier form of the name in the Isle of Man, is a contraction of CURRAGHEY (belonging to the *Curragh*). It is certainly true that the name is much more common in the *Curragh* district than elsewhere, but, nevertheless, this derivation does not appear probable. It is a purely Manx name. Some of the Curpheys themselves hold that the name was originally CURRY, that it became CURGHEY in Manx lips, and that it was brought back into English as CURPHEY. There is a FINLO MAC CURRY mentioned in the Statute Law Book, under date 1504. (See MAC CURRY, p. 43.)

M'CURGHEY [1422], COURGHEY, CHURGIE [1601], CURGHEY [1609], CURPHEY [1643].

CURGHEY is the usual form till the middle of the eighteenth century.

KINNISH and KENNISH, contracted from *Mac Aenghuis*, 'Aenghus's Son' (*aen*, 'one,' *gus*, 'strength').

'Duneath MCAONGUIS,' A.D. 620.[3]

[1] Four Mast., Vol. I., p. 129. [2] *Ibid.*, Vol. II. p. 1057.
[3] Annals of Ulster.

'Domhnall Mac AENGHUSA, Lord of Ui-Ethach,' A.D. 957.[1]

'The river called Banthelasse issuing out of the desert mountaines of Mourne, passeth the country of Eaugh, which belongeth to the family of Mac GYNNIS.'[2]

Compare (I.) M'GUINESS; (G.) M'GINNIS.

M'INESH (?) [1511], KYNNISHE [1601], KINNISH [1626], KENISH [1649], KEANISH [1734], KENNISH [1732].

CASHIN and CASHEN, contracted from *Mac Caisin*, 'Caisin's Son' (*caisin* is a diminutive of *cas*, 'crooked'). The name CAISIN must originally have meant a crooked-eyed, crooked-legged, or metaphorically stupid, person.

CAISIN was the son of Cas, the descendant of Cormac, who was the younger son of Olioll Oluim, King of Munster.

'CAISIN, scribe of Lusca,' A.D. 695.[3]

CASHEN is found in Ireland.

M'CASH, M'CASHEN [1511], M'CASHE [1540], CASHEN [1641], CASHIN [1677], CASSIN [1687].

CALEY, contracted from *Mac Caolaidhe*, 'Caoladh's Son' (*caol*, 'slender').

'To O'CAOLAIDHE the territory is fair.'[4]

Compare (I.) O'CAYLEY, CAYLEY, KYLY, KYELY, KIELY; (G.) M'ALLEY.

M'CALEY [1511], M'CALLE [1521], CALLY [1605], CALLIE [1617], CALEY [1642], CALLEY [1676].

CORTEEN, from *Mac Cruitin*, 'Cruitin's Son' (*cruit*, a 'hump'). CRUITIN becomes CURTIN by metathesis.

'Ceallach MAC CURTIN, historian of Thomond,' A.D. 1376.[5]

CORTIN [1652], CORTEEN [1659], CORTEENE [1686].
It is a purely Manx name.

COTTEEN is probably merely a corruption of CORTEEN. It was formerly common in Malew, but is now scarcely found. Edward COTTEEN was a member of the House of Keys in 1813.

COTTEENE [1653], COTTEEN [1654].

[1] Four Mast., Vol. II., p. 677.
[2] Camden, Ireland, p. 109.
[3] Four Mast., Vol. I., p. 299.
[4] O'Huidhrin, p. 87.
[5] Four. Mast., Vol. IV.

COGEEN, contracted from *Mac Cagadhain* (corrupted into *Mac Cogan*), 'Cagadhan's Son' (*caghad*, 'just').

'MAC CAGADHAIN . . . . . .
is over the noble Clann Fearmaighe.'[1]

Compare (I.) COGAN, MAC COGAN.

It is uncommon in the Isle of Man.

The name CREGEEN is frequently softened into COGEEN in conversation.

COTGEEN [1737], COJEEN [1771], COGEEN [1785].

CALLOW, contracted from *Mac Calbach*, 'Calbach's Son.'

CALBACH is pronounced CALWAGH, which is easily softened into CALLOW. It seems to mean 'bald,' cognate with the Latin *calvus*, a word which was adopted into the Teutonic languages at an early date, so that we have old English *calugh*, *calewe*, Anglo-Saxon *calu*, 'bald.' Milton speaks of 'callow young,' 'callow' here referring to the condition of the young unfledged bird. 'Richard le CALEWE' is in the Parliamentary writs for A.D. 1313. ALLOW and ALOE are met with as Christian names in the Isle of Man till the middle of the seventeenth century, and as surnames till the middle of the sixteenth century, which points to the possibility of another derivation.

CALOWE, CALO [1511], CALLOW, M'ALOE [1586], CALOW [1611].

KERMEEN, perhaps contracted from *Mac Heremon*, 'Heremon's Son.' HEREMON was the seventh in descent from Milesius, and became monarch of all Ireland.

Compare (I.) HARMON, ERWIN, IRWIN, KIRWAN; (E.) CURWEN.

MAC ERMYN [1429], MAC ERYMYN and MAC KERMAYNE [1511], MAC CORMYN [1521], KERMEEN [1630], KERMEN [1642], KIRMEENE [1668].

COWELL and COWLE, contracted from *Mac Cathmaoil* (corrupted into *Mac Cawell*), 'Cathmaol's Son.' The personal name CATHMAOL has been explained as meaning 'Battle-

[1] O'Dubhagain, p. 57.

heap.' On a cross at Kirk Bride the name KAÞMAOIL is given to a woman, which is very unusual.

'CIONAIDH UA CATHMHAOIL,' A.D. 967.[1]

'Conor MAC CAWELL, chief of Kinel Ferady,' A.D. 1252.[2]

COWELL and COWLE are purely Manx names.

M'GILCOWLE, M'COWLE, M'COWELL, COWLE [1511], COWELL [1690], COWEL [1700], COWILL [1711], COWL [1728], COWEL [1737], COWIL [1777].

COOLE and COOIL, contracted from *Mac Cumhail*, 'Cumhall's Son' (*comhal*, 'courageous'). Finn MAC CUMHAIL, or Finn MAC COOLE, the Fingal of Ossian, is the hero of many beautiful legends.

Compare (I.) COYLE.

M'COIL, M'COLE [1511], COOLE [1666], COOILE, M'COILE [1711], COOIL [1731].

QUILL, contracted from *Mac Cuill*, 'Coll's Son.' One of the three first traditionary rulers of the Milesian colony was called MAC CUILL. According to an ancient Irish poem, he was so-called because he worshipped the hazel-tree (*coll*).[3]

'Ceannfaeladh ua CUILL,' A.D. 1048.[4]

QUILL is found in Ireland. It is very uncommon in the Isle of Man.

M'CUILL [1511], QUILL [1624].

KAY, KEY, KIE, KEE, contracted from *Mac Aedha*, 'Aedh's Son.'

'Cucail MAC AEDHA,' A.D. 1098.[5]

'AEDH (*ay*, pronounced like the ay in say), genitive AEDHA, is interpreted by Cormac Mac Cullenan, Colgan, and other writers, to mean fire. . . . This name has been in use in Ireland from the most remote antiquity. . . . It was the name of a great many of our ancient kings; and the Irish ecclesiastics named AEDH are almost innumerable. . . . The usual modernised form of *Mac Aedha* is MAGEE, which is correct, or M'GEE, not so

[1] Four Mast., Vol. II.
[2] *Ibid.*, Vol. III., pp. 3-5.
[3] *Ibid.*, Vol. I., pp. 24, 25.
[4] *Ibid.*, Vol. II., p. 853.
[5] *Ibid.*, Vol. II., p. 961.

correct, or MAC KAY, which would be correct if it were accentuated on the last syllable, which it generally is not.[1]

The form KEE may possibly be a contraction of *Mac Caoch*, 'the Dim-sighted (Man's) Son.'

Compare (I. and G.) M'KIE, M'KEY, M'KEE, MAGEE, M'GEE, M'GHIE, M'GHEE, M'KAY.

None of these names are common in the Isle of Man.

M'KEE [1408], M'KEY [1429], M'KAY [1430], M'KYE and M'KIE [1511], KEE [1610], KEY [1616], KAY [1617], KIE [1618], KYE [1620], KEAY [1637].

QUAY, probably contracted from *Mac Kay*. It is a purely Manx name, and is commoner than KAY, KIE, KEY, or KEE.

MAC QUAY [1429], MAC QUA [1511], QUAY [1628].

KEW, contracted from *Mac Hugh*, the Anglicised form of *Mac Aedha*.

In translations from the Irish MSS., AEDH is always made HUGH, which is a Teutonic name with an altogether different meaning.

'Brian Mc HUGH Oge, Mac Mahon, and Ever Mac Cowley came in with those their complaints.'[2]

M'KEWE [1511], KEW [1649].

It was always an uncommon name, and is now scarcely found.

CROGHAN, contracted from *Mac Ruadhagain* (corrupted into *Mac Rogan*), 'Ruadhagan's Son.' *Ruadhagan* is a diminutive of *ruad*, 'red.'

'Murchadh Donn O'RUADHAGAIN,' A.D. 1103.[3]

CROGHAN may possibly have the same origin as CREGEEN. It is not a common name in the Isle of Man.

CROGHAN [1511], CROUGHAN [1618].

Jurby, German, Lonan (c), elsewhere (u).

CREGEEN, contracted from O'CRIOCAIN, 'Criocan's Son.'

'Cathal O'CRIOCAIN,' A.D. 1022.[4]

CREGEEN may possibly be contracted from *Mac*

[1] Joyce, Irish Names of Places, 2nd Series, p. 147.
[2] Camden, Ireland, p. 123. [3] Four Mast., Vol. II., p. 973.
[4] *Ibid.*, Vol. II., p. 803.

Riaghain (corrupted into *Mac Regan*). Riaghan is a diminutive of *riach*, 'gray,' or, sometimes, 'swarthy.'

Compare (I.) CREIGHAN, CREGAN.

CRIGENE [1649], CREDGEEN [1654], CREDJEEN [1708], GREGEEN [1722].

The meaning of the name MYLREA presents considerable difficulties. The ordinary derivation from *ree*, 'king,' is disposed of by the pronunciation *ray*. Both Professors Mackinnon and Rhys incline to a connexion with the Gaelic MAC GILREA and GILRAY, but will not commit themselves to an explanation of either MYLREA or GILRAY. It may possibly have a similar origin to the Gaelic MAC RAE, 'Son of Grace or Luck' (*rath*), or MAC GILLIVRAY, 'Son of the Servant of Judgment' (*brath*).

Compare (I. and G.) GILRAY, GILLIVRAY, MACRAE.

MAC GILREA [1511], ILLEREA [1598], ILLIREA [1599], MACLEREA [1601], MACCILLREA [1603], ILLERAY [1618], MOLERIE[1] [1631], M'YLLERIAH [1650], M'YLREA [1654], ILLYREAH [1660], MALLEREAY[1] [1684], MOLLEREIGH[1] [1690], MALLEREIGH[1] [1691], MALLERY[1] [1693], MALDYREA[1] [1699], MYLREEV [1754], MYLREA [1750], and many other forms.

Compare (G.) MAC GILREA and MAC ILREEVY.

MYLROI and MYLROIE, contracted from *Mac Gilroy*, a corrupted form of *Mac Giolla-ruaidh*, 'Giolla-ruadh's Son,' or 'The Red-haired Youth's Son.' 'When an adjective, signifying a colour or quality of the mind or body, is postfixed to *Giolla*, then it has its ancient signification—namely, a youth, a boy, or a man in his bloom: *Giolla-ruadh*, 'The Red-haired Youth'; *Giolla-riabhach*, 'The Swarthy Youth'; *Giolla-buidhe*, 'The Yellow Youth,' etc.[2]

'Bæthan MAC GILROY,' A.D. 1408.[3]

Compare (G.) M'ILROY.

MELROIE [1601], M'YLEROIJ [1612], MOLLEROY [1631], MYLRIOIYE [1718], MYLROIJ [1724], M'YLROY [1730],

[1] These forms look as if they might be derived from *mael*. See note on MYLCHREEST. M'YLREA is the commonest form during the eighteenth century.

[2] Four Mast., Vol. III., p. 2 (O'Donovan's note).

[3] *Ibid.*, Vol. IV.

MYLEROI [1744], MYLROI [1759], MYLREOI [1762], MYLROIE [1782].

It is almost confined to Lonan.

LOONEY, contracted from *O'Luinigh*, 'Luinigh's Descendant (*luinneach*, 'armed').

'Gillacrist O'LUINIGH, Lord of Cinel Moen,' A.D. 1090.[1]

The O'LOONEYS were chiefs of Muintir Loney, in Tyrone.

Compare (I.) O'LOONEY, LOONEY.

M'LAWNEY [1504], LOWNYE [1540], LOWENY [1602], LOWNIE [1623], LEWNEY [1626], LOONEY [1644], LONEY [1681].

HOWLAND, from *O'Hualaghain*, or *O'h-Uallachain*, 'Hualagan's Descendant.'

'Donnell O'HUALAGHAIN, Archbishop of Munster,' A.D. 1182.

In Ireland this name has been Anglicised NOLAN and HOLLAND. It is now very uncommon in the Isle of Man.

HOWLAND [1620], HOWLAN [1696].

BOYD, probably from *Mac Giolla Buidhe*, 'Giolla-bhuide's Son,' or 'The Yellow-haired Youth's Son.' (See note on *giolla*, under MYLROI).

'Conn MACGILLABHUIDHE, Abbot of Mangairid,' A.D. 1100.[2]

MAKABOY was Archdeacon, and Rector of Andreas, A.D. 1270.

MACGILLA BUIDHE, in Ireland, is corrupted into MACGILLA BOY, and then into M'AVOY, M'EVOY, MACBOYD, and BOYD, though M'AVOY and M'EVOY are, strictly speaking, contractions of MACAEDHA BUIDHE, 'Aedh, the Yellow's Son,' where *buidhe* is a mere nickname.

M'OBOY, M'BOOY, M'BOWYE [1511], BOY [1611], BOID [1617], BOIY [1680], BOYD [1742].

It is not such a common name now as formerly.

CANNON and CANNAN, contracted from *Mac Cannanain*, 'Cannanan's Son' (*ceann-fhionn*, 'white head').

'CANANNAN, son of Ceallach, Tanist of Ui Ceinnsealaigh,' A.D. 950.[3]

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[1] Four Mast., Vol. II., p. 939. [2] *Ibid.*, Vol. II., p. 965.
[3] *Ibid.*, Vol. II., p. 667.

'From the family of O'CANNANAIN, of Tirconnell, LETTERKENNY, in Donegal, received its name, which is a shortened form of LETTER-CANNANAN, the O'CANNANAN's hill-slope.'[1]

Compare (E.) CANNING.

MACCANNON [1511], CANNAN [1638], CANNON [1676].

LOWEY, which is still found, and the obsolete GILLOWYE, and MAC GILLOWYE, were perhaps the 'Descendants of LUIGH or LEWEY.' The name LUGHAIDH was Anglicised LOWAY in Ireland.

GILLOWYE. MAC GILLOWYE [1511], LOWEY [1609], LOWIE [1611], LEWIE [1629], LOWEAY [1670], LOWY [1707], LOWAY [1734].

COLVIN and CALVIN may be derived from *calbhin*, a diminutive of *calb*, 'bald' (see CALLOW).

COLBIN [1610], CALVIN [1650], COLVIN [1668].

The following names are not now found in the Isle of Man:

MAC FERGUS [1422], from the same root, *ferg*, as Fargher (see p. 23), with *gus*, 'strength.'

CONNELLY [1610], contracted from *Mac Conghalaigh*, 'Conghalad's Son' (*congal*, 'a conflict').

DOWAN [1680] is of similar origin to DUGGAN (see p. 30). ST. DOWAN'S Day was celebrated on February 4 in Ireland. This name lingered in Andreas till the middle of the eighteenth century.

Compare (I.) DUANE, DOWNES, DOAN.

CORKAN, contracted from *Mac Corcrain*, a corrupted form of *Mac Corcurain*, 'Corcuran's Son' (*corcur*, 'purple').

Compare (I.) CORCORAN, CORKAN.

CORCAN [1511], CORKINE [1521], CORKAN [1611], CORCHAN [1720].

QUIDDIE, MAC QUIDDIE [1511], CUDDIE [1653], probably from *Mac Guilley Mochuda*, 'St. Mochuda's Servant.'

CUDDIE is found as late as 1680.

CARNAGHAN, contracted from *O'Cernachain*, 'Cernahan's Descendant' (*cethernach*, a 'foot-soldier,' a 'kern').

Compare (I.) KERNAGHAN.

[1] Joyce, Vol. I., p. 140.

KEAREY, from *O'Ciardha*, usually Anglicised CAREY.

KEARIE [1629], KERY [1698], KEAREY [1703].

CREEN, probably contracted from *Mac Braein*, now *Mac Breen*, 'Breen's Son'; but possibly a corruption of KNEEN (see p. 28), which is sometimes pronounced CREEN or CRINN.

CREENE [1601], CREEN [1719], CRIN [1727], CRYNN [1818].

BODDAGH, probably originally the same name as BOYD (see p. 41), had, by the middle of the eighteenth century, been in every case changed into Boyd, which latter name is still sometimes pronounced BODDAGH by old Manx people. BODDAGH may, however, be derived from *buadach*, 'victorious,' or from the nickname *bodach*, meaning 'churl.'

BEDAGH [1511], BODDAUGH [1671], BODAUGH [1682], BODDAGH [1701].

CONROY, contracted from *O'Mulconry*, 'Mulconry's 'Descendant.'

CONRAI [1605], CONROI [1617], CUNRIE [1618], CONROY [1670].

In Ireland it is frequently Anglicised KING.

CUDD, contracted from *McHud*.

M'HUD [1675], M'HOOD [1711], CUDD [1750].

KELLAG, MACKELLAG [1511], possibly connected with *kellagh*, 'a cock' (see KENNAUGH).

MACARTHURE [1511]. The MACARTHURS are said to be descended from Cormac Cas.

MACCLAGHELEN [1511], possibly a corruption of *MacLoughlin*. It is found as late as A.D. 1616.

'Conchobar MACLOCHLAINN,' A.D. 1122.[1]

[LOUGHLANN, the land of lakes, is the name given by the Irish to Norway.]

MACCORRY and MACCURRY [1504], contracted from *MacComraidhe*, 'Comrad's Son.'

The name O'COMHRAIDHE is still extant, but for many centuries reduced to obscurity and poverty. In the sixteenth century it was Anglicised COWRY. It is now more usually CORRY and CURRY."[2]

[1] Four Mast., Vol. II., p. 1015. [2] O'Donovan, p. 43.

MACNAMEER, from *MacNamara*, the Anglicised form of *MacConmara*, 'Cumara's Son' (*cu-mara*, 'sea-hound').

MACNAMARA [1511], M'NAMEER [1610], M'NAMEAR [1793], MAC NAMAIRE [1822].

The name MEARE [1607], MEERE [1621], M'MEER [1698], is probably a further corruption. It was formerly common in Jurby. The name MONIER, which was found in Lezayre in the last century, is also said to have been a corruption of M'NAMEER.

MAC NAMEE [1511], a corrupted form of *Mac Conmeadha*.

It is found as late as 1698. It was always uncommon.

MACRORY [1511], Anglicised from *Mac Ruaidhri*, 'Ruadhri's Son' (*ruadh*, 'red'; *righ*, 'king').

In Ireland MACRUAIDHRI is now usually Anglicised ROGERS.

INNOW [1408], IVENOWE [1417], YVENS [1429], YVENE [1430], probably connected with YWAIN, OWEN, EOGHAN.

CHAPTER II

CELTIC SURNAMES FROM TRADES OR OCCUPATIONS; FROM DESCRIPTIVE NICKNAMES; FROM DESIGNATION OF BIRTH-PLACE; ALSO NAMES OF UNCERTAIN ORIGIN

THE Celtic surnames of the Isle of Man, which are derived from the profession or trade of an ancestor, or from some epithet indicating his personal characteristics or his local origin, are for the most part patronymic in form, having in their original documentary shape the prefix *mac*.

In the first place we shall enumerate the surnames which indicate the profession or rank in life of the ancestor of the family by which they are borne.

JOUGHIN, from *MacJaghan*, 'Deacon's Son,' *jaghan* being a loan word from the Latin *diaconus*.

> 'The priests sonnes that follow not their studies prove for the most part notorious theeves. For they that carry the name of MACDECAN, MACPHERSON, and MACOSPAC, that is the deane's or deacon's son, the parson's son, and the bishop's son, are the strongest theeves that be.'[1]

JOUGHIN is a purely Manx name. It was formerly almost confined to the northern parishes.

M'JOVCHENE,[2] M'JOVENE[2] [1422], M'JOUGHIN [1430], MACJOGHENE [1570], JOUGHEN [1620], JOUGHIN [1657], JOGHIN [1673].

TAGGART (sometimes pronounced TAGGARD), contracted from *Mac-an-t-sagart*, 'The Priest's Son.'

In 1511, OTES MACTAGART is entered for the Mill of Doway, now Union Mills, in Braddan.

Compare (G.) and (I.) MACTAGGART, MACENTAGGART.

[1] Camden, Account of Ireland, p. 145.
[2] These names are in the British Museum copy only.

MacTaggart [1430], Taghertt [1540], Taggart [1614], Tagert [1660], Taggard [1681].
Compare (G.) MacTaggart.

Ward, originally *Mac-an-bhaird*, 'The Bard's Son.'

'The sons of Mac-an-Baird.'[1]

M'Ward [1511], Ward [1660].

It is very uncommon.

Clarke, Clark, or Clerk, derived from the Latin *clericus*, the name formerly given to those who possessed the accomplishments of reading and writing, is probably, in the Isle of Man, a translation of Mac y Chlery (see p. 49).

'Conchobar Ua Cleirigh, lector of Cill-dara,' A.D. 1126.[2]

John Clerk was 'Judge of Mann' in 1418.

'Gubon M'Cubon Clearke, commissary to Bishop Pully, Bishop of Sodor,' A.D. 1430.[3]

Clerk [1417], Clearke [1430], M'Cleare [1532], Clarke [1586], Clark [1621].
Compare (G.) M'Chlery.

Skelly, contracted from *O'Scolaidhe*, the 'Story-teller's Descendant' (*sceulaidhe*). The 'story-teller' was a regular official at the courts of the old Irish kings.

'O'Scolaidhe of sweet stories.'[4]

'Gilla-Isa-Mac-an-Skealy,' A.D. 1237.[5]

'After the English Invasion the family of O'Scolaidhe or O'Scolaighe, now Scully, were driven into the county of Tipperary.'[6]

Compare (I.) Scully, Skelly, Skally, and Scally.

M'Scaly [1408], Skellie [1630], Skealley [1631], Skally [1640], Skelly [1677], Skaly [1715].

It was formerly a common name in Jurby, but is now scarcely found anywhere.

Kewish (pronounced Keoush), contracted from *Mac Uais*, 'The Noble's Son.'

Colla Uais is said to have been the 121st Milesian Monarch of Ireland.

[1] Four Mast., Vol. I., p. 609.
[2] *Ibid.*, Vol. II., p. 996.
[3] Statute Law Book, Vol. I., p. 24.
[4] O'Dubhagain, p. 12.
[5] Four Mast., Vol. III., p. 291.
[6] O'Donovan, p. 25.

KEWISH [1618], KEVISH [1653], KEWSH [1683].

QUILLEASH, possibly a contraction of *Mac Cuilluais*, 'The Noble Coll's Son,'[1] or perhaps from MACGIOLLA JOSA, 'The Son of the Servant of Jesus.'

Compare (G.) MACCULEIS, MACLEISH, and MACALEESE.

CUILLEASH [1624], QUILLEISH [1631], COLLEASH [1672], QUILLEASH [1694].

BREW, contracted from *MacVriw*, 'Judge's Son.' The '*Briw*,' now the *Deemster*, the Scandinavian term having superseded the Celtic, gave 'Breast laws' to the people. He was identical with the Irish *Brehon*.

It is possible that BREW may be contracted from *MacBrugaidh*, 'The Farmer's Son.'

BREW is a purely Manx name.

Compare (I.) MACBREHON, now universally translated JUDGE.

M'BROW [1408], M'BREWE [1417], BREW [1616], BRIEW [1648], BREW [1660].

GILL and GELL, contracted from *Giolla*, or *Guilley*,[2] a 'Young Man' (see MYLCHREEST, KILLEY), are almost certainly the same name originally, the former being the earlier form. They are now used indiscriminately. It is, however, quite possible that GELL is a distinct name and of Scandinavian origin. GELL is common in the *Landnáma-bóc*.

> After King Magnus Barfod fell in battle in Ulster, in A.D. 1103, 'An Irishman named HARALD GILLE came forward and passed himself off for a son of that Monarch by an Irishwoman; and, after proving his descent by walking over a red-hot iron, actually became King of Norway.'[3]

GILL was Prior of Furness in A.D. 1134; and a man of the same name was evidently an important chief in Man in the same year, as his signature was necessary to the validity of King Olaf's charter in that year.[4] The Rev. John Quine points out that in a note to the British Museum MS. of the abbey boundaries the property of BALLAGILLEY, now belonging to King William's College, is called

[1] See QUILL, p. 38. [2] See pp. 17, 18. [3] Worsaae, p. 346.
[4] *Manx Soc.*, Vol. VII., p. 3.

BALYGIL, and that it is not improbable that it was then the property of this man.

Compare (I.) GILL; (G.) MACGILL and MACKILL.

GILL [1134], MACGYLLE [1430], M'GELL [1504], M'GILL, GELL [1511].

TEAR and TEARE, contracted from *Mac-y-theyir*, 'The Carpenter's Son.'

'Ciaran MAC-AN-TSAIR,' A.D. 990.[1]

'The importance attached by the Act, 5 Ed. IV. (see introductory chapter) to the bearing of an English surname, soon induced many of the less distinguished Irish families, of the English Pale, and its vicinity, to translate or disguise their Irish names, so as to make them appear English; thus MAC-AN-T-SAOR was altered to CARPENTER.'[2]

Compare (G.) MACINTYRE, MACTIER; (I.) MACENTIRE, MACATEER, MATEER, TEER, TIER.

MACTYR [1372],[3] M'TEARE, M'TERRE [1504], MACTERE [1511], TEARE [1599], TEAR [1611], TERE [1688].

TEAR is much commoner in the north of the island than the south.

GAWN and GAWNE, contracted from *Mac-an-Gabhain*, 'The Smith's Son.'

The smith in olden times was a very important personage, as being the maker of armour and weapons, and since this trade, like others in that day, descended from father to son, its designation would soon become used as a surname.

'Maelbrighde MAC-AN-GHOBHANN,' A.D. 1061.[4]

Henry GAWEN was 'Atturney' in 1517.

Compare (I.) M'GOWAN, GOWAN, GAVAN; (G.) MACGOWAN, M'GAVIN; (E.) SMITHSON.

MACGAWNE[5] [1422], M'GAWEN, M'GAWN [1430], GAWEN [1517], GAWNE [1586], GAWN [1599], GOWN [1601].

CRYE is possibly from *MacCraith*, 'Weaver's Son.' In Ireland and Scotland this name is now found in the form MACRAE.

[1] Chron. Scot., p. 233.
[2] O'Donovan, p. 26.
[3] Manx Soc., Vol. XXIII., p. 392.
[4] Four Mast., Vol. II., p. 881.
[5] In the British Museum copy only.

MAC CRAY [1511], CRY [1611], CRYE [1623].

The following names are now no longer found in the Isle of Man:

KERD and MAC KERD [1511], from *ceard*, 'an artificer.'

NIDERAGH, probably from *Mac-yn-'idderagh*, 'Son of the Weaver.'

NIDERAGH [1611], NIDRAUGH, NEDRAUGH [1623].

MAC TEREBOY [1511] seems to be a combination of Teare (see p. 48) and *buidhe*, 'yellow.'

MAC PHERSON, 'Parson's Son.'

MAC PERSON [1430], M'PHERSON [1511].

MAC-Y-CHLERY, 'Son of the Clerk.'
Compare (I.) UA CLEIRIGH, which becomes O'CLERY.

M'CLEARY [1521], MAC-Y-CHLERY [1617]. (See CLARKE.)

From DESCRIPTIVE NICKNAMES we have KINVIG and KINRED. These names seem to have been originally nicknames, which became surnames at a comparatively recent date. The prefix *kin* is the genitive of *kione*, 'head,' and this fact precludes their being simply appellations from a personal peculiarity, as *kione-beg*, 'little head,' and so we must suppose that Christian names were appended to the original forms, as JUAN-Y-KIN-VIG, 'John of Little Head,' STEEN-Y-KIN-RAAD, 'Stephen of Road End,' where these titles refer to Juan's and Steen's abodes, and that their sons would be MAC KINVIG and MAC KINRAAD, the *mac* being soon omitted.

KINVIG [1641], KINRED [1611], KINRADE [1622], KINDRED [1644].

From DESIGNATION OF BIRTHPLACE there are three names, of which the last is obsolete:

CRETNEY [1611], a contraction of *Mac Bretnagh*, or *Mac Bretinee*, 'Welshman's Son.'

GALE [1603], probably from *gall*, 'a foreigner,' a name given by the natives to strangers who settled in the island (see p. 59).

MAC FINLOE and FYNLO [1511], 'Dane's Son' and 'Dane,' but this derivation is very doubtful.

The following are of UNCERTAIN ORIGIN:

CLAGUE and CLEG. The name MAC LEOG in the ogam character, which is probably connected with the Irish MAC LIACC or MAC LIAG, was discovered by Professor Rhys on a stone at the Friary, Arbory. MAC LIAG would easily become CLEG and CLAGUE.

'MAC LIAG, Chief Poet of Erinn,' A.D. 1014.[1]

(See also CLEG, p. 57.)

CLEG [1405], MACCLEWAGE, MACCLUAG [1511], CLEVAGE [1521], CLOAGGE, CLOAGE [1601], CLAIGE [1622], CLOGUE [1625], CLEAGE [1644], CLAUGE [1652], CLAGUE [1655], CLOAUGE [1660], CLUAGE [1673], CLOIAGE [1674], CLUAG [1676], CLAIG [1696], CLAIGUE [1702], CLOAG [1719], CLAGE [1775], CLEGG [1790].

CREETCH [1698], found also in the forms CRECH [1621] and CREECH [1641].

The following obsolete names, all probably of Celtic origin, are very obscure. Probably some of them are incorrectly transcribed:

ALOE [1511], ALLOWE [1540]. (See CALLOW.)

MAC DOWYTT, MAC ESSAS (possibly from *Esaias*) [1408], MAC KNALYTT [1417], MAC CROWTON, MAC HAWE [1422], MAC EFFE, MAC KIMBE, MAC QUANTIE [1430], MAC CAURE, MAC CURE, CUNDRE (which survived till quite recently), and MAC CUNDRE, GILHAST and MAC GILHAST, MAC CLENERENT, MAC CRAUE, MAC KYM, MAC LYNEAN, MAC LOLAN (possibly for MACLELLAN), MAC QUARTAG, QUATE and QUOTT [1511], MAC VRIMYN [1532] (? 'Freeman's Son').

[1] Chron. Scot., p. 257.

CHAPTER III

SURNAMES OF SCANDINAVIAN ORIGIN

MOST of the Scandinavian surnames in the Isle of Man have had the Celtic *mac* prefixed, the contraction of which has very much altered their form. These names are not so common now as they were in the sixteenth century.

CASEMENT, contracted from *Mac-ás-Mundr*. *Ás* is equivalent to the Anglo-Saxon *ôs*, *i.e.*, *semideus*, which we find in such names as OSWALD and OSWY.

> '*Mundr* was the sum the bridegroom had to pay for his bride as agreed on at the espousals. It is used as the latter part of several proper names.'[1]

Compare (S.) AS-MUNDR found in the *Landnámabóc* and *Flateyjarbóc*.

> MACCASMONDE [1429], MACCASMUND [1511], CASYMOUND CASMYN [1540], CASMOND [1601], CASEMENT [1612], COSTMINT [1624], CAISMENT [1679].

It is not so common now as formerly.

CASTELL, contracted from *Mac-ás-Ketill*.[2] *Ketill* is equivalent to the English 'kettle.' In the Icelandic poets of the tenth century the uncontracted form was used, but in the eleventh it began to be contracted into *kel*. Its frequent occurrence in nomenclature doubtless arises from the use of the Vé-kell, or 'Holy Kettle,' at sacrifices. Cumming reads 'OSKETIL,'[3] and Worsaae 'ASKETILL,'[4] on the fragment of a cross now in Castle Rushen.

ASKELL is found in the *Flateyjarbóc*; OSCYTYL was

[1] Cleasby and Vigfusson, Icelandic Dictionary, p. 437.
[2] For *ás*, see CASEMENT.
[3] Cumming, Runic Remains.
[4] Worsaae, The Danes and Northmen, p. 283.

Abbot of Croyland in A.D. 992, and ASKEL King of Dublin in A.D. 1159. In 1311 and 1312 King Edward III. addressed letters to Gilbert MACASKEL, or MACKASKILL, 'Keeper of his Land of Man.'[1]

Compare (S.) ASKETIL, ASKELL; (E.) ASKETIL, ASKETEL (found in the Hundred Rolls), KETTLE, CASTLE; (G.) GASKELL, MAC-ASKILL, and M'ASGAILL.

MACASKEL [1311], MAKASKILL [1312], CASKELL and MAC-CASKELL [1511], CAISTIL [1699], CAISTELL [1725], CASTIL [1733], CASTELL [1750], CASTLE [1789].

It is now hardly found anywhere, though formerly common in Bride, to which parish it was almost confined.

COTTIER and COTTER (pronounced COTCHIER), contracted from *MacOttarr*, 'Ottar's Son.' The Scandinavian name, OTTARR, seems to be formed from *otta*, 'twilight,' and the ending *hari*, which probably means 'sword.' In Anglo-Saxon spelling it is OHTHERE. The voyages of a Norseman so named are related in King Alfred's Anglo-Saxon version of Orosius. At Kirk Braddan there is an inscription on a cross read by Mr. Kermode as follows: UTR : RISTI : CRUS : ÞONO : AFT : FROKA ('Otter raised this cross to Froca'). Under A.D. 1098, we find in the *Chronicon Manniæ*, that 'A battle was fought between the Manxmen at Santwat, and those of the North obtained the victory. In this engagement were slain the Earl OTHER and Macmaras, leaders of the respective parties.'[2]

'MACOTTIR, one of the people of Insi Gall (the Hebrides),' A.D. 1142.[3]

OTTAR was king of Dublin, A.D. 1147.

OTTARR is common in the *Flateyjarbóc*.

COTTER is the usual form to the middle of the eighteenth century, when it was generally supplanted by COTTIER, which is now almost invariably the form used. Tradition has it that two Huguenot families, called COTTIER, escaped from France at the time of the massacre of St. Bartholomew, 1572, and that their descendants settled in Lezayre. The name COTTIER, however, or rather MAC-

[1] Manx Soc., Vol. VII., pp. 153, 154.
[2] *Ibid.*, Vol. XXII., p. 58.
[3] Four Mast., Vol. II., p. 169.

COTTIER, was found here before that date, but it is possible that its origin may not be the same as that of COTTER.

OTER, OTHER [1098], MACOTT' (?) [1417], MACCOTTER and MAC COTTIER [1504], COTTIER [1616], COTTER [1625], COTTAR [1647].

CORKHILL, contracted from *Mac-Pór-Ketill*.[1] Þorr, the God of thunder, the keeper of the hammer, the destroyer of evil spirits, the son of mother earth, was the favourite deity of the North.

In the annals of Roger de Hoveden we read under date A.D. 1044 that 'the noble Matron Gunhilda . . . with her two sons, Hemming and TURKILL, was expelled from England.[2]

TURKILL, evidently a chief in Man, is one of the persons signing Olaf's Charter to Furness in A.D. 1134. Perhaps he was the owner of THORKELSTAD (see *post*), and, if so, he probably gave some of his land to the abbey.

Bishop THORGIL took part in Haco's expedition in A.D. 1263.

Both ÞORKELL and ÞORGILS are common in the *Landnámabóc* and the *Flateyjarbóc*.

'Donald MACCORKYLL was Rector of the Church of St. Mary of Balylagh, in 1408,'[3] and 'Edward CORKHILL, one of the Deemsters of Mann,' in 1532.[4]

Compare (G.) MACTORQUIL, MAKCORQUYDILL, MACCORQUODALE.

MACCORKYLL [1408], MACCORKILL [1430], MCCROKELL, CORKELL [1511], CORKHILL [1532], CURKELL [1632], CORKILL [1650], CORKIL [1652].

CORLETT (formerly pronounced CURLEOD) is from the personal name *Þórljótr* (the initial *c* representing the Celtic prefix *mac*). The word *ljótr* means 'deformed,' or 'ugly,' but that can scarcely be its meaning in this compound. Dr. Vigfusson thinks that *ljót* is the same as the old Teutonic *leòd*, 'people.' It is not found by itself in the *Landnámabóc*, though in combination with Þórr it is common there. In the *Flateyjarbóc*, written two centuries later, this compound name occurs twice. *Ljótr* is found on the cross in

[1] See CASTELL.
[2] *Ibid.*, p. 247.
[3] Manx Soc., Vol. IV., p. 37.
[4] Statute Law Book, Vol. I., p. 29.

the old churchyard at Ballaugh in combination with *Ulb*, as in the name LINTULB or LEOD-WOLF.

'The name *Thor* has always been thought to sound well, and is much used in proper names. *Þorljotr* is found in many runic stones in Denmark. The MACLEODS, in Scotland, have always claimed a Scandinavian origin, and their name is probably from *Mac ljótr*, the Þor not having been inserted.'[1] 'The MACLEODS of Cadboll, and the MACLEODS of Lewis, not only quarter the Manx *trie cassyn* (three legs), but use the same motto, *quocunque jeceris stabit;* which, I think, clearly points out that the chiefs of that name are descendants from the Norwegian sovereigns of Mann and the Isles, or some other Manx connexion.'[2]

In Ballaugh and Lezayre nearly one-fourth part of the population are CORLETTS.

Compare (W.) LLOYD; (G.) MACLEOD.

CORLETT [1504], MACCORLEOT [1511], MACCORLEAT [1521], CURLEOD [1600], CORLET [1618], CORLOD [1629], CURLET [1666], CORLEOD [1677], CORLOT [1678].

COWLEY (pronounced COWLAH), probably contracted from *MacAulay*, the shortened form of *MacAmhlaoibh*, 'Anlaf's or Olaf's Son,' though it may possibly be from the Irish *MacAmhalghadha*, Anglicised *MacAwley* and *Magawley*.

The Scandinavian name ANLEIFR, ÁLEFER, ÓLÁFR was rendered by ANLÂF in the Saxon Chronicle, and by AMHLABH in the Irish Chronicles; thus RIGH AMHLAB was King Olaf the White in Dublin. We have it on the cross at Ballaugh in the curious form OULAIBR, which Dr. Vigfusson says is unique. OLAF was a royal name in Man, and must at one time have been common.

Aumond M'OLAVE was Bishop of Man from A.D. 1077-1100, and OLAF or OLAVE, son of Godred Crovan, commenced his reign in 1102 or 1113.

'Flann MACAULAY killed,' A.D. 1178.[3]

ÓLÁFR was a favourite proper name in the north, and was common both in the *Landnámabóc* and the *Flateyjarbóc*.

[MACCOWLEY [1504], COWLEY [1587], COWLAY [1626].

Compare (G.) M'AMHLAIDH, MACAULAY.

CRENNELL, and CRELLIN (the latter by metathesis from the former) were both probably contracted from *MacRannall*

[1] Cleasby and Vigfusson, p. 743.
[2] Oswald, in Manx Soc., Vol. V., p. 7.
[3] Four Mast.

or *MacRaghnaill*, 'Reginald's Son.' RAGHNALL is the Celtic form of the common Scandinavian name RÖGNVALDR (*rögn*, a collective name for the Gods, is a frequent commencement of proper names, and *valdr*, 'ruler,' is equally common as an ending). It was not common in Ireland till the thirteenth century.

'Godfrey MACMICRAGNAILL, king of Dublin,' A.D. 1075.[1]

RÖGNVALDR occurs in the *Flateyjarbóc*.

REGINALD or RAGNVALD was the name of several of the Kings of Man.

Andrew REYNESSON was one of the Keys in 1418.

John CRELLIN was a lieutenant in Peel Castle in 1610.

CRELLIN appears to be a purely Manx name, but, as in COTTIER, there is a tradition of French origin, which, in this case, is said to be from the noble family of DE CRILLON. It is remarkable that in the parishes where CRELLIN is common, CRENNELL is scarcely found, and *vice versâ*.

Compare (G.) M'RAONUILL, MAC-RANALD.

MACREYNYLT [1511], CRENILT [1627], CRYNILT [1639], CRENYLT [1640], CRENIEL [1642], CRENNIL [1646], CRINNELL [1651], CRENIL [1702], CRENNELL [1715].

CRELLIN [1610], CRILLIN [1702], CRELLING [1730].

CRINGLE, possibly from KRINGLE, which is found as a nickname in the *Landnámabóc* (*kringla*, 'a circle').

CRINGLE [1641], CRINGAL [1672], KRINGEL [1774].

It is very uncommon.

CRIGGAL [1754] seems to be a late corruption of CRINGLE. It is very uncommon.

GARRET, contracted from *Geirrauðr*. The first element in this name is *geirr*, 'spear.' The ending *rauðr* in proper names has been supposed by Professor Bugge to have been derived by several successive corruptions from *frid*, 'peace.'

GEIRÖÐR occurs twice in the *Flateyjarbóc*. GARRET may also be from GEIRVALDR, which corresponds exactly

[1] Annals of Ulster.

to GERALD, or, in some cases, it might come from the Celtic MACART: *cf.* BALLYMACARRET, 'MacArt's town.'

Several GERRARDS were Governors of the Isle of Man.

'GARRET, Earl of Desmond,' A.D. 1369.[1]

GARRETT [1586], GERRARD [1592], CARRETT [1609], CARRET [1610], CARRAT [1644], GARRAD [1677], GARRET [1661], KARRET [1648], CARRAD [1679], KARRETT [1698], KARRAD [1701].

It is spelt in the registers with G, C, and K, indifferently, but the former predominates.

CHRISTIAN has come to us from Iceland in the form of KRISTÍN. The Celtic *mac* was prefixed to it, and then it gradually became Anglicised into its present form.

KRISTIN is found in the *Flateyjarbóc.*

James, the seventh Earl of Derby, in one of his letters to his son, said: 'There be many of the CHRISTIANS in this country—that is, CHRISTINS [for that is] the true name; but they have made themselves chief here.'[2] It is a very common name in the Isle of Man, especially in Maughold.

Compare (S.) CHRISTIAN, CHRISTIANSEN.

MACCRYSTYN [1408], CHRISTIANE [1499],[3] CHRISTIAN,[4] MACCHRISTENE [1504], MACCRISLYN, MACCHRASTENE [1511], MACCRISTIN, MACCRISTEN [1586], CHRISTIN [1610], CHRISTING [1626], CRISTEN [1632].

FELL (see p. 20) may be from *fjall*, which in the British Islands has become *fell.*

GORREE and GORRY, corrupted from *Goðfreyðr.* Bugge and others connect *freyðr* with *frið*, 'peace,' but this is very uncertain. *Goðfreyðr* would naturally pass through the various stages of GODFRAITH, GODRED, and GORED to GORË in Scandinavian lips. In Ireland it became GOTHFRAITH, GOFFRY, and finally GORRY.

GOTHFRAITH is found in the *Four Masters*, and the most curtailed form is exhibited in DERRY GORRY, 'Godfrey's wood,' in Monaghan.

'*Er-derry hainк er huc Ree Gorree.*'

'Until there came to them King Gorree.'

[1] Four Mast., Vol. II., p. 694. [2] Manx Soc., Vol. III., p. 49.
[3] This is given in the 'Statute Law Book' as 1419, but it is more probably 1499.
[4] Christian is not the usual form till the seventeenth century.

GORREE [1627], GORRY [1712].
It is not a common name.

CLEG, CLEGGE (see CLAGUE). It is just possible that this name may be derived from *kleggi*, 'a horse-fly.'[1] We may note that the name PORSTEINN CLEGGE, where CLEGGE is a nickname, is found in the *Landnámabóc*.

CLEG [1405], CLEGG [1790].
In 1405 GILBERT CLEG received letters of protection from Henry IV. to come to the Isle of Man.'[2]

LACE and LEECE (probably originally the same name), possibly from *leif*, or *leifr*, 'an inheritance,' a name very frequently found in the *Landnámabóc*.
In Lincolnshire there is a place called LACEBY, which in the *Domesday Book* is written LEVESBI, and in the *Hundred Rolls*, LEYSEBY; and in Barrow-in-Furness there is a place called LEECE.
Compare (Norman) LACY.

LACE [1643], LEECE [1679], LASE [1693], LEESE [1695], MCYLEESE [1746].

It is not so common as formerly.

SCARFF. Dr. Vigfusson suggests that this name is probably derived from *skarð*, 'a mountain pass.' SKARÐ is common in local names in Iceland, and we find SCARF-GAP in Cumberland, so that the surname may have been taken from one of the places so-called. Other possible derivations are from *skarði*, 'hare-lip,' a nickname which was a frequent Danish proper name on Runic stones, or from *skarf*, 'a cormorant,' which is used as a nickname in the *Landnámabóc*. The cormorant is still called 'the scarf' in the Shetlands. SCHARF is found in the *Hundred Rolls*.
The name is now very uncommon.

MACSKERFFE [1408], SKERF [1417], MACSKERFF [1511], SCARFF [1620].

KEWLEY [1611] (pronounced KEOLAH) is of uncertain, but probably Scandinavian, origin. It is a purely Manx name.

[1] This word in the form *cleg* is used in the Isle of Man, as well as in Scotland and the North of England.
[2] Manx Soc., Vol. VII., p. 231.

SKILLICORNE, a name peculiar to the Isle of Man, is puzzling. It is most probably derived from a local name now forgotten, beginning with the word *skellig*, 'rock.' We have *Skellig* and *Cornaa* separately among our local names, but not in combination.

CORNI is found as a personal name in the *Landnámabbc*, and SKYLI in the *Flateyjarbbc*.

Sir Philip SKILLICORNE was a vicar in 1521.

SKYLYCORNE [1511], SKILLICORNE [1521], SKYLLESKORN [1540], SKILLICORN [1650], SKILLECORN [1651].

VONDY is probably from *Mac-y-Bonda*, 'Son of the Husbandman' (*bondi*).

It is not so common as formerly.

MACWANTY (?) [1418], GAUNTY (?) [1429], MACGUANTIE [1430], VANTIE [1602], VONDY [1606], VANDY [1608].

The following names of Scandinavian origin are no longer found in the Isle of Man:

ASCOUGH [1511], from *Ask-Ulfr*, 'Ash-Wolf.'

MACALCAR [1511], probably from *Alfgeirr*.

STEAN (obsolete, see pp. 17 and 22), possibly from *steinn*, 'stone.'

Compare (Dutch) STEEN.

CHAPTER IV

EXOTIC SURNAMES

UNDER this head we include the Surnames which are neither of Celtic nor of Scandinavian formation, but have been introduced by immigration subsequent to the period of Scandinavian domination. Amongst these the first place in order of time belongs to the HIBERNICISED ANGLO-NORMAN NAMES.

'After the murder of the Great Earl of Ulster, William de Burgo, the third Earl of that name, in 1333, and the consequent lessening of the English power in Ireland, many, if not all the distinguished Anglo-Norman families seated in Connaught and Munster became Hibernicised—*Hibernis ipsis Hiberniores*—spoke the Irish language, and assumed surnames like those of the Irish, by prefixing *Mac* to the Christian names of their ancestors. . . . Thus the De Burgos, in Connaught, assumed the name of MACWILLIAM . . . from these sprang many offsets . . . as the MACGIBBONS, MACWALTERS,'[1] etc.

Members of these families settled in the Isle of Man, particularly in the south-western part of it, where their names of MACWALTER and MACWILLIAM were contracted into the decidedly harsh QUALTROUGH and QUILLIAM.

GARRET may come from the Anglo-Norman GERALD, but is more likely to have come to us from the Scandinavians.[2]

GALE, also possibly of Anglo-Norman origin. 'The Burkes of Gallstown and Balmontin, County Kilkenny, who descended from the Red Earl of Ulster, took the name of *Gall*, or "foreigner,"[3] and the Stapletons, of Westmeath, took that of *Mac an Ghaill*' (but see p. 49).

KERRUISH (pronounced KERREUSH), contracted from *Mac-Feorais*, 'Pierce's Son,' and CORRIS, from *MacOrish*,

[1] O'Donovan, pp. 21, 22.
[2] See p. 55.
[3] *Ibid.*, pp. 22-24.

another form of *MacFeorais*. The powerful Anglo-Norman family of Bermingham, Barons of Athenry, took the name of MACFEORAIS or MACORISH from an ancestor PIERCE, PIERAS, or FEORAS, the son of Meyler Bermingham.[1]

'Andrew MACFEORAIS,' A.D. 1321.[2]

It is remarkable that in the parishes where KERRUISH is found, CORRIS is not. The former is almost confined to Maughold, while the latter is very common in German. The distich

'CHRISTIAN, CALLOW, and KERRUISH,
All the rest are refuse!'

is still to be heard in Maughold, and is not so sweeping a condemnation as might be supposed, as 'all the rest' are not numerous.

Compare (I.) CORRISH, CORUS, CHORUS; (G.) MACJORIS.

MCCORRIS [1511], CORRAS [1601], KERUSH [1610], CORES [1628], KERRUISH [1643], CORRIS [1647], KERROUSH, KERRISH [1666]. CORRISH [1674], KERRUSE [1701], KERISH [1704], KERRISH [1708].

KERRUISH, though it appears in 1643, is not the usual form till the eighteenth century; till then KERRISH is more common.

QUALTROUGH, contracted from *MacWalter*, 'Walter's Son' (see WATTERSON).

'Thomas MACWALTER, constable of Bunfinn,' A.D. 1308.[3]

In Rushen and Arbory half the population is called either QUALTROUGH or WATTERSON, and in Malew one-fourth.

MACQUALTROUGH [1429], QUALTROUGH [1430], MACWALTER, MACWHALTRAGH, WATER [1511], MCQUALTHROUGH [1521], QUALTRAGH [1654], QUALTERAGH [1698].

WATTERSON, or WATERSON, a corruption of WALTERSON,[4] is a translation of *MacWalter*. It seems probable that the English-speaking MACWALTERS would adopt this name,

[1] O'Donovan, p. 22.
[2] Four Mast., Vol. III., p. 370.
[3] *Ibid.*, p. 489.
[4] It should, however, be stated that WALTERSON is not found in the Manx Registers before 1547, and that it only occurs once.

whilst the Celtic would consent to have their name contracted into QUALTROUGH. We find WATER as a corruption of Walter in England. Thus in the churchwardens' books at Ludlow we have 'The account of WATTARE Taylor and Wyllyam Partynge, beynge churchwardens, in the xxxii yere of the rayne of Kyng Henry the eighth A.D. 1541';[1] and in the account of Suffolk's death in Shakespeare's Henry VI., the murderer says:

> 'My name is WALTER Whitmore.
> How now! Why start'st thou? What doth death affright!
> *Suffolk.* Thy name affrights me, in whose sound is death.
> A cunning man did calculate my birth,
> And told me that by *Water* I should die.'

Some think that WATTERSON is a translation of *Mac-ynushtey*, 'Water-Son,' but this is very doubtful. The only entry in the Registers of such a name is at Malew in 1669, when it states distinctly that 'William MACYNUSTEY' was 'an Irishman.'[2]

KODERE was formerly used as a synonym for WATTERSON, members of the same family being called indifferently by one name or the other. KODERE, however, is not found in the Parish Registers, which looks as if it had been used merely as a nickname. Professor Rhys ingeniously conjectures that KODERE may be a contraction of *MacOtter*, and that WATTERSON is OTTERSON.

WATTERSON is as common in the southern parishes as Qualtrough.

WATERSONE[3] [1422], WATTERSON [1504], WATER, WATERSON [1511], WALTERSON [1547].

QUILLIAM, contracted from *MacUilliam*, 'William's Son.' The name 'MACWILLIAM[4] (A.D. 1213) in Ireland was taken by the De Burgos, whose descendants were numerous in the counties of Galway and Mayo. In 1225 King Henry III. granted the province of Connaught to Richard de Burgo. Another Richard de Burgo was Governor of the Isle of Man in A.D. 1292.

Compare (I. and G.) MCWILLIAM; (E.) WILLIAMSON, WILLIAMS.

[1] Bardsley Surnames, p. 215.
[2] Manx Note Book, Vol. II., p. 186.
[3] In the British Museum copy only.
[4] Four Mast., Vol. III., p. 180.

CREBBIN, contracted from *MacRoibin*, 'Robin's Son.' A minor branch of the Barrets, of Tirawley, in Connaught, took the surname of MACROBERT.

Compare (I.) CRIBBIN, GRIBBIN, GRIBBON; (Scottish) ROBSON, ROBERTSON; (W.) PROBERT; (E.) ROBERTS, ROBINSON.

MACROBYN [1511], CREBBIN [1640], CRIBBIN [1666], CREBIN [1668].

CUBBON, contracted from *MacGibbon*, 'Gilbert's Son.'

'The descendants of Gilbert Fitzgerald, a younger son of John Fitzgerald, ancestor of the houses of Kildare and Desmond, assumed the appellation of MACGIBBON.'[1]

Compare (I.) GIBBON, GIBBONS, MACGIBBON, MCKIBBIN; (G.) MACCUBBIN; (E.) GIBSON, GILBERTSON, GIBBS, GUBBINS.

GYBONE [1429], M'CUBBON [1430], MACGIBBON [1511], CUBBON [1605], CUBBIN [1645], CUBON [1649], GUBBON, CHUBBON [1479].

KINRY, contracted from *MacHenry*, 'Henry's Son.'

'MACHENRY,' A.D. 1248.[2]

Dr. Joyce, however, says that the MACHENRY in Ireland is derived from *Innerighe*, 'Early Riser,' and that many MACHENRYS now call themselves EARLY and YARDLY. We find 'MACINNERIGH'[3] in O'Huidhrin's poem, and in 1511 we have MACENERE as well as MACHENRY, so it looks as if some, at any rate, of the KINRYS derived their names from this source. In the Isle of Man KINRY has been invariably translated into HARRISON, which has now almost entirely superseded it. In Andreas and Bride it is often pronounced KINZI.

Compare (G.) MACKENZIE.

MACENERE, MACHENRY [1511], KYNRY [1669], KINRY [1693].

The two following names in this category are no longer found in the Isle of Man:

CRIGGARD and KRICKART, contracted from *MacRichard*, 'Richard's Son.'

'MACRICHARD,' A.D. 1462.[4]

[1] O'Donovan, p. 23.
[2] Four Mast., Vol. III., p. 200.
[3] O'Huidhrin, p. 119.
[4] Four Mast., Vol. IV.

The MACRICKARDS or MACRICHARDS were descendants of the MACWILLIAMS.

CRICKART [1649], KRICKART [1657], CRIGART [1664], CRIGGARD [1771].

MACSHARRY and MACSHERRY [1511] is a corruption of *Mac-Geoffrey*, 'Geoffrey's Son.'

'The Hodnets of the Strand, a Shropshire family, took the surname of MACSHERRY'[1] when they settled in Ireland.

We have KNOCKSHARRY, possibly so called from a proprietor of this name, though the derivation usually given is from *sharragh*, a 'foal.'

'Magrath MACSHERRY, Bishop of Conmaicne,' A.D. 1230.[2]

Since the Isle of Man became subject to English rule a considerable number of English, Scottish, and other family names have been imported. Some of these have undergone corruption in insular use, while a few have even been translated into Manx, often, of course, with very grotesque misapprehensions of their meaning. We mention here those which are known to have been in use for, at least, several generations, omitting such as are of merely incidental occurrence:

OATES and OATS. This surname is not uncommon in England, and is probably a derivative of the Norman Christian name OTE or OTES. 'Sir Ote' was one of the brothers of Gamelyn (see the *Tale of Gamelyn*, erroneously ascribed to Chaucer). It is not so common in the Isle of Man now as formerly. It was occasionally found as a Christian name also.

MCOTT [1418], OATS [1629], OATES [1636].

CORJEAG is an attempt at translating the English CAVENDISH (imagined to mean 'giving dish'!).

'CURJEIG, s.f., an alms dish. . . . This word is used for the surname of Cavendish (in Manks), but more probably giving dish.'[3]

At the end of the sixteenth century a family called CAVENDISH settled in Michael, where they held property in 1583 (*vide Liber Vastarum*), and from 1611 (when the register commences) to 1650 their births, marriages, and

[1] O'Donovan, p. 24. [2] Four Mast., Vol. III., p. 250.
[3] Cregeen, Manx Dictionary, p. 51.

deaths are duly entered under that name, but after that time, though the family is known not to have died out, the name disappears, and CORJEAG entirely supplants it, the two names having co-existed since 1611. CORJEAG[1] is still almost confined to Michael, occurring rarely in the adjacent parishes, and not at all elsewhere.

CORJEAGE [1611], CORJAIGE [1617], CORJEAG [1626], CORJAGE [1658], CORJAGUE [1736], CORJEGGE [1796].

COSNAHAN. The name of a family once well known in the Manx Church, but now very uncommon. It is probably derived from an Irish place-name, *cos-na-abhann* (*oun*), 'foot of the river' (see p. 97).

QUISHNAGHAN [1577], COSNAHAN [1614].

RADCLIFFE and RATCLIFF, *i.e.*, *Red-cliff*, has been a common name in the north of the island from an early period. It is a place-name in Lancashire, where this family was at one time of some importance. Thomas RADCLYF was Abbot of Rushen. On an old oak board, which, according to Sacheverell, once separated the chancel of Kirk Arbory from the rest of the church, are the following words:

'. . . Tyll Hys Tym God Hays Hym Gefyn Sich
Grace He Laboreth Besaly Ho . . . . . .
. . . Blovd the Best Cvyn of the Chylde fvn in
The Egle Nest Thomas Radclyf Abbot.'

Henry RADCLIFFE, also Abbot of Rushen, was deputy-governor in 1497.

[RADCLYF [?], RADCLIFFE [1497], RATCLIFFE [1540], RATCLIFF [1674], RATCLIFT [1676], RATTLIFFE [1693].

BACON. The first member of this family settled in the Isle of Man in 1724.

CALCOTT, or CALCOT, contracted from *caldecott*, 'cold-cot,' the name of their estate in Cheshire. The CALCOTS were a powerful family in the Isle of Man in the sixteenth and seventeenth centuries, but their name is now very uncommon. 'The Prioress of Douglas and Robert CALCOTE for the fresh-water fishing of Douglas in this year as in the

[1] Several people of this name, who have moved into Douglas, have changed their name into CAVENDISH again.

preceding year 4/2' (*Liber Assedationis*, 1511). 'Robt. Calcots receiver of the Castle,' 1504.[1]

CALCOTS [1504], CALCOTE [1511], CALCOATS [1532], CALCOTTS [1586], CALCOTT [1629], CALCOT [1689].

CRYSTAL and CHRISTORY, corruptions of CHRISTOPHER, come to us from Scotland. They are now very uncommon.

CRYSTAL [1511], CRYSTORY [1624], CHRISTRY [1640], CHRISTERY [1714], CHRYSTRY [1738], CHRISTORY [1740].

CRAIG, formerly usually CORRAIGE (*caraig*, a 'rock') is a translation of the French *Delaroche*. A French family of this name settled in Scotland at an early date, and had their name transformed in this way. The name is uncommon. It may, perhaps, in some cases, be derived from (S.) *kráka* (Danish *krage*), 'a crow,' which is found in the *Landnámabóc* as a nickname. BALLACORAIGE is the name of a farm in Ballaugh.

CORRAIGE [1599], CORRAIG [1700], CRAIG [1776].

FARRANT, from *far*, *fare*, signifying 'travel,' and *and*, signifying 'life,' 'spirit.'

Compare (Old German and E.) FERRAND.

It may, perhaps, be contracted from FERDINAND.

FARAUND [1511], FARRANT [1653].

ELLISON [1670], contracted from ELIAS' SON, is found chiefly in the northern part of the island.

Compare (Danish) ELISSEN, ELIASSEN.

FREER, from (French) *frère*, 'brother,' was formerly common in Jurby.

FFREER [1607], FREER [1690].

CREER, probably from *MacFreer*.

CRERE [1611], CREER [1622], CREERE [1652].

NELSON (see Chap. I., Part II.) ought to come under this section when it is of independent origin, but, as we have already said, it is usually a translation of KNEAL.

GREAVES [1740], GRAVES [1779]. Found in Peel.

GICK [1663], GICKE [1666].

[1] Statute Law Book, Vol. I., p. 25.

HARRISON [1504] is, in many cases, merely a translation of KINRY (which see), but, doubtless, many immigrants bore this name when they arrived, as it is constantly found at an early date, and is, moreover, common.

CLEATOR is probably a name of English extraction, though MCCLETTER being found in 1511 would seem to point to a Celtic origin.

Compare CLEATOR-MOOR in Cumberland.

MCCLETTER [1511], CLEATER [1670], CLEADER [1696], CLATOR [1700], CLAYTOR [1713], CLEATOR [1715], CLAITOR [1751].

HUTCHIN, HUTCHEN, HUDGEON, from the root *hig*, *hog*, *hug*, 'thought,' 'study.'

Compare (Scottish) HUTCHEON, MCHUTCHIN; (E.) HUTCHINSON.

HUCHON [1511], HUTCHEON [1540], HUTCHIN [1570], HUTCHEN [1586], HUDGEON [1785], MACHUTCHIN [1801].

It is now uncommon.

HAMPTON [1689], from a common English place-name.

MADDRELL. A Lancashire place-name, chiefly found in the south of the island.

MATHERELL [1499], MADDRELL [1643].

SANSBURY, generally SAMSBURY formerly. Possibly derived from the village of SAMLESBURY in Lancashire. The SAMSBURYS were owners of Ronaldsway before the Christians.

SAUNESBURY [1511], SANSBERIE [1521], SAMSBURY [1586], SANSBURE [1654], SANSBURY [1657].

The name is much less common than formerly.

STOWELL and STOLE. This name is placed amongst the exotic surnames because no Celtic or Scandinavian etymology appears to be adducible for it. Its early occurrence with the prefix *mac*, however, is an argument in favour of its being of native origin.

MCSTOLE, MCSTOILE [1511], MCSTOYLL [1540], STOLE [1649], STOIL [1654], STOWELL [1772].

Stowell has now gradually superseded the older forms.

TAUBMAN, a name of German extraction. It is not uncommon in Germany. In modern German it would mean 'deaf man,' but its real signification is, doubtless, something very different.

TUBMAN [1601], TAUBMAN [1610], TUMMAN [1651], TUNMAN [1652].

THOMPSON, first found in 1598, has never been a common name in the Isle of Man.

SKINNER is very uncommon.

MCSKYNNER [1511], SKINNER [1623].

WATTLEWORTH. A curious name, formerly much commoner than it is now.

WATERFORTH (?) [1422], WATTLEWORTH [1652], WATELEFORT [1673].

WOODS [1586].

The following names are not now found in the island:

FLETCHER [1621]. Edward FLETCHER was deputy-governor in 1621, and governor in 1622. This family, a branch of a well-known family in Lancashire, were large landed proprietors here in the seventeenth and eighteenth centuries. The estate of BALLAFLETCHER in Braddan, which belonged to them, formerly contained five quarterlands.

BANKES, formerly BANCKS [1637]. This family held property in Conchan for many years. Bank's How was named from them.

GUMMERY, a corruption of MONTGOMERY. A MONTGOMERY settled in Kirk Michael, and married in 1668, when he is styled MUNTGUMMERY; at the baptism of his first child MOUNTGOMERY; two years later MCGUMMERY; in 1688, GUMERY; in 1693, GUMMERY; and in 1705, MCGUMMERY.

CARALAGH is a correct translation of '*careful*.' An English family of this name settled in Braddan at the end of the sixteenth century, and their name was soon translated.

CARALAGH [1623], CARALAUGH [1656].

COTTINGHAM, possibly from one of the villages so named in England, was formerly a common name in Maughold and Braddan. It is not found after the middle of the

eighteenth century. It took a variety of forms in Manx lips.

COTTINGHAM [1604], COTTIAM [1620], COTTIHAM [1628], COTTIGAM [1644], COTTEMAN [1732].

CRISTALSON [1511], a corruption of CHRISTOPHER.

FAIRBROTHER [1682], a translation of the French *beaufrère*. Both these names probably came to us from Scotland. It was formerly common in Peel.

FRISSELL and FRISSEL [1714]. A Scottish translation of the old French *freze*, 'strawberry.' It appears in Scotland in the forms FRASEL, FREZEL, FRISEL, and FRASER.

HEYWOOD [1643], from EWOOD, the name of the family property in Lancashire. Peter HEYWOOD, whose English estates were confiscated by the Parliament in 1643, came to reside in the island in that year. His son became governor, and the family attained to considerable power and influence in the island.

NORRIS, formerly NORRES. This family followed the Stanleys from Lancashire to the Isle of Man, where they held important official positions.

NORRES [1422], NORRIS [1586].

PARR, formerly PARRE [1504], a Lancashire family. The well-known deemster was a member of it, also various Manx rectors and vicars. It is not certain whether Richard PARRE, who was bishop from 1635 to 1644, belonged to it or not.

STANLEY [1408]. A younger branch of the Derby family lived in the island for two or three generations.

STANDISH [1511], a Lancashire place-name. William STANDISH was proprietor of Pulrose in Braddan, and after that date this family held property in Lezayre for more than 200 years. One of its members was the famous Myles STANDISH, who married two of his Manx cousins, called Rose and Barbara (see *Manx Worthies*, pp. 205, 206).

TYLDESLEY, a Lancashire place-name. Thurstan de TYLDESLEY was one of the Commissioners for Sir John Stanley in 1418. Thurstan TYLDESLEY was receiver in 1538, and Thomas TYLDESLEY water-bailiff in the same

year and deputy-governor in 1540. The TYLDESLEYS lived at the Friary in Arbory. They were devoted adherents of the Stanleys.

VINCH is the same name as FINCH. Finch was a proprietor in Douglas; whence FINCH Road.

VINCH [1685], FFINCH [1727], FINCH [1750].

SHURLOCK [1663], SHURLOGE [1650]. SHURLOG [1652]. There is a BALLA-SHURLOGE in Arbory.

CÆSAR [1643]. The principal family of this name held property in Santon, and at Ballahick in Malew.

CHAPTER V

NAMES OBSOLETE BEFORE WRITTEN RECORDS

THE oldest name recorded in the Isle of Man is probably that in Roman uncials on a stone found in Santon, which is now in the Government office at Douglas: AVIT- MONO MENT, '[The] Monument of Avitus.' Then come the names in the ogam character, which was in use about the fifth and sixth centuries. In the curious old Irish 'Tale of the Children of Lir,' who are said to have lived in the Isle of Man, we are told that 'their ogam names were written and their lamentation rites were performed, and heaven was obtained for their souls through the prayers of Mochaomhog,' who may possibly be identified with Coemanus or Germanus, traditionally one of the earliest Manx bishops. However this may have been, we find, as might have been expected from the constant connexion of the Isle of Man with Ireland at the period this character was in use, that the names on these inscriptions are mainly of purely Irish origin. The earliest discovery of an ogam inscription, that at Ballaqueeny, near Port St. Mary, was by the Rev. F. B. Grant in 1876. This inscription has been deciphered by Professor Rhys: BIVAIDDONAS MAQUI MUCOI CUNAVA, which he renders, '[The Grave] of Bivaedo, son of Maccu Chonaill.' He thinks that the nominative of BIVAIDDONAS should be BIVAIDDU, or BIVAEDO, which he compares with BEOAEDH, a name which occurs in the 'Martyrology of Donegal'; also that the termination *aedh* is related to the Irish *aed*, now translated 'Hugh,' and that this *aed*, and its longer form *aidan*, has driven the related form *aidu*, which we have in the above compound, out of use. MACQUI or MACQI is the ancient form of MAC, 'son.'

MUCOI, according to Professor Rhys, is MACCU, and CUNANAVA[LI] is CONNALL.

On another stone close by are the words DOVAIDONA MAQUI. DOVAIDONA[S] is the genitive of DOVAIDU, or DOVAEDO, which may be connected with *aed*, as BIVAIDDU.

A fragmentary inscription, at Bemeccan in Arbory, has been read by Professor Rhys as follows: CUNAMAGLI MA[QI], etc. CUNAMAGLI is a genitive. There was a Breton saint called CONOMAGLI. A later form, CONMÆGYL, is given in the Saxon Chronicle as the name of one of the Welsh kings vanquished by Ceawlin at the battle of Deorham in A.D. 577. Its corresponding Irish forms are CONMAL and CONMHAL, where MÁL probably means a prince or hero.[1] Professor Rhys has also discovered, on the back of the *Mal-Lumkun* cross at Kirk Michael, an inscription which bears a strong resemblance to the so-called 'scratch' ogams found in Scotland and Orkney. These ogams are of later date than the ordinary ogams, which have been chiefly found in the South of Ireland and in South Wales. The Irish name MALACHY occurs on a cross at Corna. A Welsh name, GURIAT, in Irish or British 'Hiberno-Saxon' characters of about the ninth century, has been deciphered by Mr. P. M. C. Kermode on a cross by the roadside at Port-e-Vullen.

Next in order of time come the names on our numerous crosses inscribed with the Scandinavian letters called runes; these crosses were for the most part erected between the middle of the eleventh and the end of the thirteenth century. The pure Norse names are given first:

APISL, which is probably equivalent to EADGILS, is found on the *Mal-Lumkun* Cross at Kirk Michael.

BIARNAR, the genitive of *björn*, 'bear,' occurs on the *Ufaik-Gaut* Cross at Andreas, which was wrought by 'GAUT the son of BIARN, of Cooiley.' There are forty-two Biarns in the *Landnámabóc*. It is the name which now appears in the forms BARNES and BARNEY.

GAUT or GOUT and GAUTR are different forms of the same name, which seems to mean 'father.' *Gautr* is a poetical name of Odin.

[1] For full discussion of these ogams, see Manx Note Book, Vol. II., pp. 145-148; Vol. III., pp. 63-66 and 163-166.

KRIMS on a cross at Kirk Michael is probably for *grims*, the genitive of *grima*, 'a hood' or 'a cowl.'

Grimr was an epithet applied to Odin from his travelling in disguise. It is a common masculine proper name in Iceland.

The following are connected with *ulf*, 'wolf':

SONTULF, or SANDULF, on a cross at Andreas, *sont*, or *sand*, *i.e.*, *santh*, meaning 'sooth, true.'

U[L]B on the Olaf cross at Ballaugh probably stands for ULF.

LIÙT-ULBS is the genitive of LIUT-WOLF (*Liot-ulfr*[1]), 'People-Wolf.' It is found on a cross at Ballaugh.

ROSKITIL, on a cross at Braddan, is a form of the commoner HROSS-KETILL, usually contracted into HROSS-KELL,[2] 'Horse-Kettle.' ROSKELL is a modern English surname.

RUMUND, or HROMUND, from *hróðr*, 'fame, reputation,' and *mundr*,[3] is probably the name indicated by the letters R.U.M.U.N. found on a cross at Kirk Michael. This appears to be the name which has taken the form of MAC CRIMMEN in Gaelic.

SAUPAR IUAN (*Sauðar*), 'Sheep's John,' is found on a cross at Corna.

There are also the following compounds with *Þórr*, viz., ÞÙRBIAURN, 'Thor's Bear'; THÙRLABR, ÞÙR-LIBR, or ÞOR-LEIFR, 'Thor's Patrimony or Inheritance'; ÞÙR-ULFS, 'Thor's Wolf'; and THURUALTR, or ÞÙR-VALDR, 'Thor's Might.' These names are all common in the *Landnámabóc*.

There are also six Scandinavian female names on the crosses:

ARIN-BIAURK, probably meaning 'Hearth-Help,' is found on a cross at Kirk Andreas, which describes her as the wife of 'Sandulf the Black.' This name is found in Iceland in its contracted form of ARNBIORG.

The three following contain the word *friðr*, 'fair':

ASRIÞ, or ASRITH, found on a cross in St. German's Cathedral, is a contraction of AS-FRIÐR, *ás* meaning '*semi-deus*'; RATAFRID, or RATAFRITH, on a cross at Conchan; and FRIÞU, or FRITHA. According to the inscription on the

[1] See CORLETT, p. 53. [2] See CASTELL, p. 51.
[3] See CASEMENT, p. 51.

cross at Kirk Michael, where FRITHA'S name occurs, she was the mother of 'Olaf the son of Thorwolf the Red.'

OS-RUÞR, or AS-THRUTH. THRUTH was the name of a goddess, who was a daughter of Thor and Sif. This, according to Dr. Vigfusson, is a true Norse name, though he has never met with it except on the fragment of a cross at St. John's Chapel.

ÞURIÞ, or THORID, a feminine derivative from Þórr, is found on a cross at Conchan.

The following names of Celtic origin are also found on the crosses:

TUFGALS, DUFGAL, from *Dub-Gall*, 'Black Stranger,' the name given by the Goidels to the Danes, is still common in Scotland in the form MACDOUGALL, DOUGAL, or DUGAL. It is also used as a Christian name.

MAL-LUMKUN, 'Lomchu's Servant,' is found on a cross at Michael. There is a CILL LOMCHON in Ulster, dedicated to ST. LOMCHU, whose name appears in the 'Martyrology of Donegal,' on the 9th of January. The meaning of the name is not known.

UKIKAT may be compared with the Old German HUGIGAOZ, found in the eighth century.

MUR-KIOLA, a female name, is the same as MYRGIOL, or MUIRGHEAL, an Irish king's daughter, recorded in the *Landnámabóc*.

The remaining names are difficult to identify:

ONON may possibly be connected with the Norse ONUNDR.

DRUIAN, or TRUIAN, seems to be the same name as DROIAN, found in an ogam inscription in the Shetlands. It is remarkable that close by this cross, in Bride, there is a place called GLEN TRUAN, where there never has been a *strooan*, 'stream.'

The name FROKA occurs once in an Icelandic place-name, FRACKA-NESS, and once in the *Gold Thoris* Saga. Dr. Vigfusson says that it is certainly not a Norse name.

There are also KRINAAS, the genitive of KRINAA, EAFRS, UFAAC, FIAC, and FEEAC.

APPENDIX A

Obsolete Christian Names.—(a) Men.

CUSHTAL, CUSTAL, or CUTCHAL is a corruption of *Christopher.*

DERMOT, from *Diarmaiad*, 'Free Man' (see KERMODE).

GERMEDE is probably a corruption of the same.

DILNOW and GILNOW are probably from *Giolla-Noo*, 'Saint's Servant.'

DONCAN, DONKANE, either from *Donnachu*, 'Dun Chief,' or *Donngal*, 'Dun Stranger.' DUNCAN is still a common Christian name in Scotland.

DONALD and DONOLD, from *Domhnall*, 'Proud Chieftain' (see CANNELL).

FINLO, FINLOW, FYNLO, or PHINLO, is said to mean 'Dane,' but on uncertain authority.

The following have the prefix *giolla*, 'servant': GILCRIST, 'Christ's Servant' (see MYLCHREEST); GILPEDER, 'Peter's Servant'; GILREA (see MYLREA); GILROY, 'Red Servant' (see MYLROI); GILPATRICK, 'Patrick's Servant.'

GIBBON or GYBBON is an Irish corruption of *Gilbert* (see CUBBON).

JANKYN and JENKIN are diminutives of *John;* the latter is common in Wales at the present day.

JOHNAIGUE, 'Young John.'

MOLD, possibly from *maol*, 'tonsured.'

MOLDONNY, possibly from *Maol-duine*, 'Tonsured Man.'

RANOLD and RENOLD are corruptions of REGINALD (see CRENNELL and CRELLIN).

SILVESTER (Latin), 'Living in a wood.'

SYMOND and SYMYN are connected with the Hebrew SIMEON.

(b) Women.

AALISH seems to be a corruption of *Alice* in the early registers.

AVERICKE is common, and there are also the forms AURICK and ARICK. The name probably became popular from

having been that of AUFRICA, or AFFRICA, heiress of Magnus, last Scandinavian King of Man, who, in 1305, conveyed her right and interest in the Isle of Man to her husband, Sir Simon de Montacute.

BAHEE, BAHIE, and BAHY, which sometimes degenerate into BAGGY, are obscure. Miss Yonge translates BAHEE, 'Life,' but gives no authority.[1]

There are a number of names with the prefix *cally*, a corruption of *cailleach*, 'a nun, or handmaid,' which is equivalent to *giolla*, prefixed to a man's name, thus: CALLYCRIST, 'Christ's Handmaid'; CALLYBRID, 'Bridget's Handmaid'; CALLYPHARICK and CALLYPHERICK, 'Patrick's Handmaid'; CALLYBORRY, CALLYVORREY, and CALLAUGHWORRY, 'Mary's Handmaid'; CALLYCHROWNEY, probably 'Rooney's Handmaid' (see p. 138); and CALAGHDOONEY, 'Man's Handmaid.'

INY, INE, INNEE, and INNY, usually mean 'Daughter,' being corruptions of INNEEN. Thus we find in the registers such entries as '1598 AN INE ILLWORREY,' *i.e.*, 'An Illworry's Daughter'; '1609 CALLY PHARICK INE GAWNE,' *i.e.*, 'Cally Pharick Gawne's Daughter.' Here INE clearly means Daughter, as second Christian names were unheard of at the dates given. INE and INNY, however, also appear as Christian names, as in INNY KEIG. In this case they may correspond with the Irish female name EITHNE, which has been corrupted into AINE and HANNAH. AINE was one of the grand-daughters of the Irish king Lear. The name means 'Joy,' 'Praise,' and also 'Fasting,' according to Miss Yonge.

JONY is probably a corruption of JOHANNA.

MALLY is a corruption of MARY. Miss Yonge gives MOISSEY as a Manx corruption of Mary, but the name does not occur in the parochial registers.

MARRIOD and MARRIOTT are also corruptions of Mary.

MATCH and MARKETT are probably corruptions of Madge and Margaret.

COONIE, COONEY, and MALLOONEY are of uncertain origin.

[1] Charlotte M. Yonge, Christian Names.

APPENDIX B

Nicknames used in the Isle of Man.

In other than Celtic countries surnames have most frequently originated from nicknames descriptive of the personal peculiarities of some early ancestor. Thus in England we find families bearing such names as White, Black, Short, Long, etc.; and amongst the Romans the cognomina Crassus, 'Fat'; Varus, 'Bow-legged'; Cincinnatus, 'Curly,' and many others, continued to be borne by the descendants of the men to whom they were originally applicable. That this mode of forming surnames is less common among the peoples of Celtic speech is a fact which is probably due to the organization of the clan having been more fully developed and preserved to a later date amongst these peoples than elsewhere. It is certainly not the fact that descriptive nicknames were uncommon amongst the Celts. On the contrary, the quick fancy of this race has always displayed itself in the readiness with which sobriquets of this kind were invented. Many such distinctive epithets amongst the Welsh and Irish have become famous in history, as Hywel Da, 'Howel the Good'; Donald Gorm, 'Blue Donald'; Malcolm Canmore, 'Malcolm Greathead'; Con Bacach, 'Con the Lame'; O'Conor Don, 'Brown O'Conor,' etc.

Sir Henry Piers, writing in the year 1682 to Anthony, Lord Bishop of Meath, gave the following account of Irish sobriquets:[1] 'They take much liberty, and seem to do it with delight, in giving of nicknames; and if a man have any imperfection or evil habit, he shall be sure to hear of it in the nickname. Thus if he be blind, lame, squint-eyed, gray-eyed, be a stammerer in speech, be left-handed, to be sure he shall have one of these added to his name; so also from his colour of hair, as black, red, yellow, brown, etc.; and from his age, as young, old; or from what he addicts himself to, or much delights in, as in draining, building, fencing, or the like; so that no man whatever can escape a *nickname*, who lives among them—so libidinous are they in this kind of raillery, they will give nicknames *per antiphrasim*, or contrariety of speech,' etc. Dr. Joyce writes: 'In early life I knew a village where more

[1] O'Donovan, p. 19.

than half the people were familiarly known by *nicknames*, which were always used, the proper names being hardly ever mentioned. One man, on account of his endurance in faction fights, was called GADDERACH, which literally means a tough fellow like a *gad*, or withe; another was never called by any name but CLOOSEDARRAG, "Red ears"; a third was PHIL-Á-GADDY, or "Phil the thief"; a fourth SHAUN-NA-BOINTRE, "John the (son of the) widow"; and one man, who was a notorious schemer, was universally called, by way of derision, or *per antiphrasim*, THOMAS-Á-SAGART, "Tom the priest." [1]

In the Isle of Man, as in all small communities, nicknames were much used. Indeed, in certain parishes where there were many bearing the same name, as CORLETT, in Ballaugh, and QUALTROUGH, in Rushen, they were an absolute necessity for the sake of distinction. It has been thought advisable, by way of illustration of what has been said on this subject in Chapter II., to furnish some specimens of the nicknames which were formerly recorded in the Parish Registers, as well as of those which are still in use. They will be discussed under the following heads: Nicknames derived from (1) Character or appearance; (2) Place of abode or origin; (3) Parents' Christian names; (4) Trade or occupation.

The earliest nicknames from *character or appearance* are on the inscribed crosses, where we find 'THORWOLF the *Red*' (*Raupa*); 'GRIM the *Black*'; and 'SANDULF the *Black*' (*Suarti*).

'YE NATURAL,' referring to idiocy, is unfortunately a somewhat common entry in the registers.

'TOMMY SCATTY,' 'Puny,' or 'Lean' Tommy.

'CANNELL-EAR,' perhaps from the size of those appendages. 'KEWLEY THE SMEGGLE' had no doubt a remarkable chin.

'JOHN COWLEY, STOOP,' and 'KATHREN THE CRIPPLE,' signify bodily infirmities.

In 1660 'Ann Watterson (BEN VANE'S sister)' was buried in Malew. BEN VANE perhaps means 'White Benjamin.'

In the Maughold Register we find 'OLD CARRAD BANE Buryed ye 14 November, 1683.' Old CARRAD, or GARRET, had probably white hair.

'ILLIAM DHONE,' 'Brown-haired William,' is the well-known WILLIAM CHRISTIAN, Receiver-General, who was 'shott to death' at Hango Hill on the 2nd of January, 1663.

[1] Irish Names of Places, 2nd Series, p. 156.

'KELLY THE RED,' and 'JIMMY THE RED,' doubtless refer to the colour of the hair. 'JANE GAWN, MANN,' perhaps betokens masculine qualities. 'WM. KELLY, CROSS CAP'; 'THOS. CORLETT, SOLOMON'; 'JOHN CRIDEEN, SMILE'; 'JOHN KNEAL, GRUMBLE'; 'WM. PRESTON, JOY'; are vividly descriptive of the temperaments of their owners. 'JIM-Y-LORD,' 'PRINCE,' and 'PRINCE-BEG,' may have designated a haughty demeanour. 'TURK' was a common synonym for an unruly child.

Such nicknames as 'MY LOVE,' 'VEEN,' *i.e.*, 'DEAR,' and 'BRAVEBOY,' were perhaps given *per antiphrasim*, as Sir Henry Piers hath it.

The burials of 'THOS. M^{c}YLCARANE, A BATCHELOR,' and 'ROBT. SKEALLEY, A MARRIED MAN,' are recorded just as if there were something unusual in either condition.

'JOHN CORLETT, MUNLAA,' was well known many years ago in Ballaugh. He was called 'MUNLAA,' or 'Mid-day,' from his being able to discern the exact dinner-hour, at all seasons, without the aid of a watch; this, as watches were uncommon in those days, was a valuable qualification.

'SPEED' and 'CUT-THE-WIND' denote fleetness of foot. The latter appertained to a woman who lived in Ramsey early in the nineteenth century. She disappeared mysteriously, and is supposed to have been drowned.

'CANNELL THE TIMBER' may have had a wooden leg. 'PHILLY THE TWEET' is probably a euphonistic form of Philip the *Toot*, or Stupid. 'JOHN CURGHEY, STRIKE,' died long before strikes were fashionable. The nicknames of WILLIAM CHRISTIAN, and EDWARD CHRISTIAN, his son, *i.e.*, 'NO' and 'NO BEG,' would seem to be of an entirely negative character, if it were not that 'NO' is corrupted from *yn-oe*, 'the grandfather.' 'CHRISTIAN NO' belonged to Lezayre, and had property in Maughold. He was excommunicated by Bishop Murray (*circa* 1825), and died a miserable death from starvation in consequence. (This was the last case of excommunication in the Isle of Man.) At one time he held the 'staff' land in Maughold, which, it is said, entitled him to keep his hat on in Court. 'THE BOY NO' has probably a similar origin.

'JOHN COTTIER, WIN,' 'JOHN GARRETT, CUP,' 'SILVESTER QUIGGIN, QUARTER,' and 'JOHN WATTERSON, SON TO JO, CALLED 2D,' are curious and mysterious epithets.

In recent use are such appellations as CRAUE MOOAR, 'Big

Bone'; YN CASS VEG, 'The Little Foot'; DOOINEY LHEEAH, 'Grey Man'; ILLIAM BEG Y VRANDY, 'Little William the Brandy.'

Nicknames from *place of abode or origin* are numerous and very convenient, and it is from nicknames of this kind that the two surnames, KINVIG and KINRED, have probably arisen (see p. 49). Land proprietors till quite a recent period were almost universally known by the names of their properties. Many of these appellations, which at first sight appear to be nicknames, are really meant to denote places of abode: *e.g.*, *Salley* for Ballasalla, *Vane* for Ballavarvane; *Trollag*, *Nank*, and *Croke* for the farms of the same names. The following verse from a clever squib, written in 1837, against the House of Keys and their mode of self-election, gives a good specimen of this form of nomenclature:

'"They'll have BALLAVARVANE," says JACK MEARY VOOAR.
"Back to KARANE," says JUAN JEM MOORE.
"Why not BALJEAN?" says DAVY ST. ANN.
"He's too cross in the grain," says the UNION MILL MAN.'

The name of the proprietor was, however, usually attached to the farm, as 'BRIDSON BALLAVARVANE,' 'MOORE BALJEAN.' Sometimes the titles were more familiar, as 'BILLY BALLURE.'

In the registers we find such entries as 'ELIN TAYLOR, FILIA OULD THO. BELOWN,' *i.e.*, Daughter of Old Thomas of Belown; 'DAN CURGHEY, CALLED DAN BALDROMA.' The sobriquets of 'MOUNTANIER,' 'HIGHLAND,' 'JOHN KELLY OF YE MOUNTAINS,' 'JOHN STOLE Y VULLEE,' *i.e.*, of the *Mullagh*, or Top of the Mountain, and 'JACKY NY SLIEAU,' Jack of the Mountain,' all show that their bearers lived in lofty localities. 'CUSHTAL NY GABBYL' and 'PAD NY KEYLLEY' lived near a chapel and church respectively. 'VILLY VAROOLE' is an alliterative rendering of WILLY OF BARRULE (the Mountain), 'ED. CROW (VULGO) GAREE' (Sour Land), 'CLADDY' and 'CLADDAGHBOY' (*Claddagh*, River-meadow), 'TOMY TRAIE' (Shore), 'KAIGHAN Y PHURT' (of the Port), all refer to the situation of their various abodes. 'KAIGHAN Y PHURT' is a well-known family in Kirk Michael. 'WM. GELL, BATCHELOR FROM CASTLETOWN,' 'THO. STEVEN, SON OF WILL OF THE GATE,' 'THO. MCYLLERIAH, SON TO HIM AT BALLAQUAILE,' were all, doubtless, satisfactory definitions at the time. In the

older register books, when a stranger was buried, we generally find a reference to it. Thus 'ROBERT HOWARD FROM RAMSEY (SAXONAGH),' *i.e.*, Englishman. 'WM. COWLEY, VULGO DICT ERINAGH,' *i.e.*, commonly called Irishman. 'JANE, DAUGHTER OF JOHN WRIGHT and MARGARET GREY, FOREIGNERS,' 'MARGARET, DAUGHTER OF A FRENCHMAN.' This latter is decidedly vague, so are 'AN ENGLISHMAN BURIED,' and 'ELLINOR BRISCOE, A PASSENGER.' 'CORLETT, POLAND,' is somewhat incomprehensible. He may have been in the country referred to, but it is not very likely. Under Malew Baptisms, 1656, we find 'MARY TUNMAN, DAUGHTER TO JO. ATT GREEN.' The Green is doubtless the Bowling Green Estate at Castletown. In England such designations have frequently become surnames, *e.g.*, GREEN, ATTWOOD.

Nicknames from *fathers'* or *mothers' Christian names* are very common. Many of these are nurse or pet-names. Thus Kennish in his poem 'The Curraghs of Lezayre':

> 'Now, I'll be bail his name is Quaile—
> I see it in his face.'
> 'As sure as life,' exclaimed the wife,
> 'He's something to that race.'
>
> 'Yes, you are right, good dame,' said I,
> 'That is my father's name,
> Though not the one that I go by,
> Nor like unto the same;
> I'm called by all, both great and small,
> BILL-HOMMY-BEG-TOM-MOAR,'

i.e., Bill, the Son of Little Tommy, the Son of Big Tom, 'TOM-MOAR' being the grandfather. And again:

> 'And he who won the race, I think,
> If I do not mistake,
> Was JOHNNY-ROB of Ballacrink.'

A small selection of such sobriquets will suffice: 'JOHN KNEAL, ROBIN'; 'EWAN CHRISTIAN, HUGHEE'; 'WM. GARRETT, JACK'; 'JOHN COWLY, SAUL'; 'JOHN CALEY, HOMMY'; 'ROBERT CROW, PAUL'; 'JOHN BRIDSON, GILES;' are specimens of a large number found in the registers, and are probably all fathers' names. 'JOHN CLARKE, BAHEE;' 'JOHN KILLIP, NELLY'; 'WILLIAM CUBBON, ANNIE'; J. CORLETT, VESS,' *i.e.*, BESS; 'DICK QUAYLE, VESSIE,' *i.e.*, BESSIE; 'JOHN CORLETT, INNYKEIG'; 'TOM CUBBON, VARY,' *i.e.*, MARY, and 'SKILLICORN, JENNY DHOO' (Black Jenny), are

probably their mothers' names. 'GILBERT TEARE, TOM NAN,' had probably both his father's and mother's name. WILLIAM CORLETT was known by the totally different name of 'BILLY GARRETT'; and we find the burial of 'JANIE BRIDSON, wife to JOHN BRIDSON,' called 'JO LAURANCE.' Females seem rarely to have borne this form of nickname, but we find 'MARY LOONEY, ALS QUAGGIN ALS MARY THOM DOO,' *i.e.*, Mary Black Tom. Such extraordinary compounds as 'JEM-JEMMY-JEM-JEM-JEM,' 'OCKY-DICKBEG-DICKBOB,' 'TOM-BILLY-SAM-HARRY-PHAUL,' were not unknown. 'THOMY-HOM-HOMY,' Thomas the Son of THOMAS, the Son of Thomas, 'JUAN-JACK-NED,' *i.e.*, John the Son of John, the Son of Edward, was a well-known character. He is said to have rolled an eighteen-gallon cask of ale all the way up the long hill from Laxey towards Douglas, and when he arrived at the top to have taken it up in his hands and drunk out of the bung-hole! Such titles as 'BILLY ILLIAM,' 'ILLIAM JOE,' 'NANCY JOE,' 'DICKY DAN,' are not uncommon. JO BILLY became after 1887 JUBILEE!

4. Nicknames from *trades* and *occupations*. The oldest of these on record is 'SHEEP'S JOHN' (*Suapar Iuan*), probably a shepherd, on a cross at Corna. 'DAN TEARE, PHYSICK,' and 'JOHN KEWN YE DOCTOR,' remind us of the country practitioners, once so numerous. They dealt largely in charms, but some of them were excellent bone-setters. A few of the present generation will remember 'Clucas the Strang.' It is well known that Bishop Wilson prescribed for the body as well as the soul; and even a hundred and fifty years ago there does not seem to have been a regular medical man on the island. 'CORLETT, COBLERBEG'; 'JOHN MOORE, TUCKER AS FULLER'; 'ROBERT CLAGUE, FIDLER'; 'JOHN CRAINE, WEAVER AT YE CARLAANE'; 'JOHN KEWN, SOLDIER and SLATER,' a curious combination; 'DOBBIN THALHEAR, (TAILOR')'; 'JOHN NORRIS, HATMAKER'; 'JOHN BRIDSON, GLAZIER'; 'THOMAS THE BREEKMAN,' *i.e.*, Brickmaker; 'JOHN CREER, THATCHER'; 'JOHN CANNEL, WALKER,' *i.e.*, Fuller; 'JOHN COOLE, PLUMBER'; 'THOMAS BRIDSON, CELPMAN,' *i.e.*, Kelp-burner; 'JOHN MADDRELL, MILNER'; 'JOHN CRELLIN, GLOVER'; 'TOMMY THE FIDDER,' *i.e.*, 'Weaver'; 'BOB-A-GOW,' *i.e.*, 'the Smith'; 'JOHN THE MORTAR,' *i.e.*, a 'Mason'; JO BOCHILLEY, *i.e.*, 'Shepherd'; and 'EVAN CANNELL, COOBRAGH,' *i.e.*, 'Cooper'; are quoted to show the usual trades engaged in.

They perhaps hardly come under the head of nicknames. 'JOHN CORLETT, PINDER,' and 'DAN COWLE, PINNER,' were persons whose duty it was to put strayed cattle into the parish pound. 'THOMAS QUIGGIN, RUNNER,' was the governor's messenger. 'THOMAS JONES, OFFICIER,' was a Customs official. We find the following entries in the registers: 'ALICE EVONS, DAUGHTER TO ROBERT (CALLED THE COW-BOY) AND MEGORY SHURLOGE'; 'WILLIAM CARLETT, SON OF WILLIAM, VULGARLY CALLED WILLY CURRY QUEMB,' and 'WILLIAM MYLREA VULGÒ WILLY CHURRY.' These two latter had probably to do with horses. 'MARY CLARKE, DAUGHTER TO THE BLIND FIDDLER'; 'MARGT, DAUGHTER TO TALEYR Y KILLEY,' *i.e.*, Killey the Tailor; 'WILLIAM CURLETT, VULGÒ PLEW.' This title appears in the same family for generations. It was probably originally given to a ploughman. 'THOS. TEARE, SHECTER,' *i.e.*, Executor. This name has continued in the same family for one hundred and fifty years. 'WILLIAM CAIN, FLUTE,' was doubtless a performer on that instrument. 'WM. QUACKYN, JOCKEY,' who died in 1740, may have been a rider in the 'Isle of Man Derby,' which is said to have been originated by the Earls of Derby on Langness long before the Epsom Derby was thought of! 'EDWARD TEARE, VULGÒ NED Y GHAUE,' *i.e.*, Ned the Smith.

'STOWELL THE GOBBAG' was probably a fisherman (*gobbag* is the dog-fish), and 'THOMAS KNEAL, PESSON,' *i.e.*, Parson, an itinerant preacher.

MANX PLACE-NAMES

(*OF CELTIC ORIGIN*)

CHAPTER I

GENERIC TERMS FOR TOPOGRAPHICAL FEATURES

CELTIC place-names may be divided into two classes: simple and compound, the latter being much more numerous. The simple names usually consist of substantives in the nominative, which constitute generic terms denoting the general class of the topographical features, while the compound names have also a second element, almost invariably an affix, which particularizes the place, or distinguishes it from others. These affixes may be either adjectives expressing colour, shape, size, situation, and other qualities, or substantives commemorating the names of persons, animals, vegetables, etc., or they may be the genitive cases of generic topographical terms. A list will be given first of the *generic terms for topographical features*, whether simple or compound, and having thus put in the backbone, as it were, the affixes will follow, and receive a fuller discussion.

The commonest generic terms for topographical features are:

Cronk, *Glione*, *Gob*, *Creg*, *Keeill*, *Close*, *Chibber*, *Knock*, *Purt*, and *Slieau*. Of the non-topographical prefixes *Balla* is far in excess of any other.

It will be convenient to group the names which come under this heading, whether simple or compound, according to their connexion with: (*a*) Hills, Highlands, and Rocks; (*b*) Sea-coast; (*c*) Glens, Lowlands, Rivers, and Bogs; (*d*) Position; (*e*) Human Habitations, including Buildings and Divisions of

Land; (*f*) The Animal and Vegetable Kingdom; and to conclude with (*g*) Names of Doubtful Origin.

It will be noticed that most of the simple names have the definite article, either in English or Manx, prefixed.

Part I.

SIMPLE NAMES.[1]

The most interesting of the simple names is that of the island itself; for it must be remembered that ISLE OF MAN, or its Manx original, ELLAN VANNIN, is comparatively a late form, and that the early designation was a single word. Cæsar called it MONA; Orosius, MEVANIA; Pliny, MONAPIA; Claudius Ptolemy, MONAOIDA; and Nennius and various Latin writers belonging to Ireland, EUBONIA or EUMONIA. In the Welsh records it was called MANAW (the Irish genitive being MANANN), and in the Icelandic Sagas MÖN, which form is correctly transliterated MAUN on the *Mailbrikti-Gaut* cross at Kirk Michael. Controversy has raged about the meaning of these names, or rather this name, as they are all variants of the same word; but of the various derivations given, the only one, in the writer's opinion, likely to be correct is that suggested by Prof. Rhys[2] as follows: 'The Irish MANANNAN is fabled to have been the name of the first king of the ISLE OF MAN, whence that appellation has sometimes been assumed to be derived. But this is an error, and it inverts the whole relation of the names; for the matter is not as simple as it looks. It comes briefly to this: MANANNAN gave his original name, in a form corresponding to MANU and its congeners, to the island, making it MANAVIA INSULA . . . for which we have in Welsh and Irish respectively MANAW and MANANN. Then from these names of the island the god derives his, in its attested forms of MANAWYÐAN and MANANNÁN, which would seem to mark an epoch when he had become famous in connection with the Isle of Man.'

Thus we gather that the mythical MANANNAN, God of the Sea, merchant and pilot, gave his name in its earliest form to

[1] Some of the names under this heading may be parts of compound names, of which the other portion has been lost; but whenever this is known to have been the case, they have been placed under 'Imperfect Names.'

[2] Hibbert Lectures, 1886, pp. 663, 664.

the Isle of Man, and then, in his turn, derived his own extant name of MANANNAN from that of the island. Prof. Rhys conjectures that the earliest form of MANU should be MANAVJO, genitive MANAVJONOS. From this form MONA, MONAPIA (or MANAVIA, as Stokes[1] doubtfully reads it), and the later more contracted forms, naturally follow.

It is not necessary to go into the disputed question of whether the correct spelling is MAN or MANN. Both forms are used in the Records between the fifteenth and seventeenth centuries, but at the earlier dates MAN is rather more common than MANN.

(*a*) *Hills, Highlands, Rocks.*

Ard, 'a height,' in *The* ARD. [(G.) *The* AIRDS.]

Cronk, 'a hill,' a word not found in the earlier records, though it is now more common than *cnoc*, of which it is a corruption (see p. 93), in *The* CRONKS, 'The Hills.' In the north of Ireland *cnoc* is universally corrupted into *croc*, and in Scotland to *croch*. In Manx the change has gone further still.

Broogh, 'a brow, hill, hillock, bank'; also usually applied to earthworks, in *The* BROOGH, 'The Brow.'[2] This is the name of an old earthwork in Santon. [? (I.) BRAY, (G.) BRAE.]

Liargagh, *lhargagh*, 'the slope of a hill,' usually of a more gentle slope than *broogh*, in *The* LHERGY, 'The Slope,' and LARGY, 'Slope.' [(I.) LARGY, (G.) LARGIES.]

Aeree, *eary*, according to Kelly, 'the mountainous parts where cattle are sent to feed in the summer,' and, according to Cregeen, 'an open, airy place,' is evidently the same as the Gaelic *àiridh* (*airie*), 'a shealing, hill-pasture, or summer residence for herdsmen and cattle.' It has not survived in modern Irish place-names, though there are several instances of it in the *Martyrology of Donegal*, as ARIDH-LOCHA-CON. *Aeree* is always applied to highlands. We have it in NARY and NEAREY (*Yn-aery*) and (*Yn-eary*), 'The Hill-pasture,' or 'Shealing,' and in *The* AIREY. [(G.) AIRIE.]

[1] Celtic Declension, p. 18.

[2] It is seldom used in this sense, but is so translated to distinguish it from *liargagh*.

Rinn, 'the long ridge of a mountain,' and *rheynn*, 'a division.' They are, almost certainly, originally the same word. The words *rinn*, in Irish, and *roinn*, in Gaelic, mean a promontory, point, headland, peninsula, and also a share or division—especially of land. This latter meaning arises from the fact that divisions are very commonly made by mountain-ridges. Thus *The* RHEYN, or *The* RHINE, 'The Ridge,' is a ridge of land dividing Braddan and Marown. [(I.) RINE, (G.) *The* RINNS.]

Dreem, *dreeym*, 'a back,' used in local names of the back of a hill, as in *The* DRUM, 'The hill-back.' [(I.) and (G.) DRUM.]

Braid, 'the upper part.' 'This word,' says Sir H. Maxwell, 'may either mean the throat, and be applied in topography to a gorge or mountain glen, or the breast, when it denotes a swelling upland.'[1] In Man it is usually applied to a pass, or a gorge, between hills, as in *The* BRAID, 'The Pass.' In *The* BRAIDS, in Maughold, it is used in the sense of gorges or gullies. [(I.) *The* BRAID, (G.) *The* BRAID HILLS.]

Reeast, 'a desert, a waste, a rough uncultivated piece of ground,' as in *The* REEAST, 'The Waste.' In the Isle of Man it is invariably applied to uplands, whether wet or dry, though in Ireland and Scotland the corresponding word *riasg* means a marsh or marshy land.

Reeast is not now used in colloquial Manx. [(I.) REASK, (G.) RISK.]

Caitnys, a desert, only in CAITHNYS, in Maughold.

Carrick, *carrig*, 'a rock or crag,' in CARRICK, 'Rock,' the name of a *treen* in Lezayre, and in *The* CARRICK, 'The Rock,' a detached rock in the sea. This name is rarely found inland. [(I.) and (G.) CARRICK.]

Creg and *craig*, contractions of the above, in *The* CRAIG, 'The Rock.' [(I.) and (G.) CREG.]

(*b*) *Sea-coast.*

Gob, 'neb, beak, bill,' used in local names of pointed promontories, as in *The* GOB, 'The Point.'

[1] Scottish Land Names, p. 148.

Mooiragh, 'a void place cast up by the sea'; 'a flat piece of land extending along the sea' (Joyce), in *The* MOORAGH, at Ramsey, the best rendering of which is 'The Shingle Bank.' The course of the Sulby River formerly lay behind it. 'In the *Book of Rights* the corresponding Irish *murbhach* is spelled *murmhagh*, which points to the etymology: *muir*, the sea; and *magh*, a plain.[1] [(I.) MURROW of Wicklow, (G.) MORRACH.]

Carn, literally 'a heap of stones,' in *The* CARN, the fanciful name of a detached rock in the sea.

Arbyl, 'a tail,' used of the end of a ridge or long strip of land, in *The* NIARBYL (*Yn-arbyl*), 'The Tail,' a long, low promontory near Dalby. [(G.) ARBLE, (I.) ERRIBUL.]

Goayr, 'a goat,' in *The* GOAYR, 'The Goat,' the name of a small rock on Langness, so called from a resemblance to that animal.

(*c*) *Glens, Lowlands, Rivers, Bogs.*

Coan, 'a valley, ravine,' in *The* COAN, 'The Valley.'

Cooil, 'a nook, a hiding-place,' in *The* COOIL, 'The Nook.' [(I.) COOLE, (G.) CUIL.]

Eas, as, 'a waterfall, cascade,' in NEASH (*Yn-eas*), 'The Waterfall.'

Glack, 'the hollow of the hand,' used in local names of a hollow, in *The* GLAICK, 'The Hollow.' [(I.) GLACK, (G.) GLAIK.]

Lag, 'a hollow,' also *laggey*, a later and more uncommon form, in *The* LAG and probably in *The* LAGAGH, 'The Hollow,' a swampy place. [(G.) LAG, (I.) *The* LAG.]

Claddagh, 'a lake, a shore, a low, uncultivated land that lies upon a river, the bank of a river.' In Manx local names it is applied to meadow-land by a river, as in *The* CLADDAGH, 'The River Meadow.' In Ireland and Scotland it is usually applied to a stony or shingly beach, and also, in Ireland, to miry places inland. [(I.) CLADDAGH, (G.) CLADICH.]

Lheeannee, 'a meadow,' in *The* LHEANEY.

Garee, 'a sour piece of land, or a stony place.' In Galloway it

[1] Joyce, Irish Names of Places, 4th edition, p. 466.

is a common term for a rough hillside, or stony place. In the Isle of Man it has much the same meaning, but it is also used of boggy or sour lands, and is usually low land, though sometimes used of highlands. Thus, *The* GAREY, 'the stony,' or 'boggy place.' Mr. P. M. C. Kermode says that this word is also used colloquially for the pools left on the shore by the tide. Being generally spelled *garey* in local names, it is, unless the locality is known, impossible to distinguish it from *garey*, 'a garden.' [(G.) GAIRY.]

Glione, 'a glen,' in *The* LEODAN, 'The Glen,' the name of a small glen in the Calf of Man. Manx people pronounce such words as *glione*, *doon*, *bane*, as if spelled *gliodn*, *doodn*, *bedn*.

Alt, 'a brook, a stream, particularly in the mountains, a high place.' This latter signification is the primitive one, it being cognate with the Latin *altus*. In Galloway it is applied to a height, a glen, and even the stream in the glen. In Ireland it is generally understood to mean a cliff or the side of a glen. In ALT, a branch of Sulby Glen, it is uncertain whether it refers to the glen side or the stream, but probably to the former. Sir H. Maxwell points out that 'names often slipped from high land to low, as *allt* has come to mean a glen and the stream in the glen.'[1] It is, however, just possible that both ALT and GLEN AULDYN (see p. 114) may be derived from the old Scandinavian name of part of this district—ALTA-DALE. [(I.) ALTS, (G.) *The* ALLT.]

Sluggid, 'the swallow, the pipe of the throat.' This word is appropriately applied in '*The* CLUGGID,' a narrow passage formed by a stream boring its way through rock in Sulby Glen, which thus forms a little waterfall; also in *The* SLUGGID, near Spanish Head, which is a narrow hollow in the hills. When there is heavy rain, water runs off the high ground into it.

Slogh, 'a pit,' pronounced *sloc*, in *The* SLOC, of which the most suitable rendering is 'The Gully.' It is on the south-east slope of Cronk-ny-irree-lhaa, and is well known as being the place where there are several ancient hut-

[1] Scottish Land Names, p. 51.

dwellings; also in Y SLOGH, 'The Pit'—on the shore close by—the name of a little stream. Jamieson's description of *sloch*, 'an opening in the higher part of a hill where it becomes less steep, and forms a sort of pass,' applies exactly to *The* SLOC in the Isle of Man. [SLOCK, Galloway; SLAKKR, Iceland.]

Curragh, 'a bog, fen, marsh,' in *The* CURRAGH, 'The Bog,' the name given to the large extent of boggy land in the north of the island, where remains of the Irish elk have been found. It formerly contained large ponds, or small lakes, which, as late as 1690, were called 'meres.' It is now drained by The Lhen, or The Lane ditch, but the lower parts of it are still boggy. [(I.) *The* CURRAGH, (G.) CURRAH.]

Moainee, *moanee*, 'a turbary,' a derivative of *moain*, 'peat, turf,' in *The* MOANEY, 'The Turbary.' [(I.) MONEY.]

Ellan, 'an island,' in NELLAN (*yn-ellan*), 'The Island.' It is here used of a piece of higher land surrounded by marshes. Such *ellans* are common in the Curragh. [(I.) ILLAN.]

(*d*) *Human Habitations, whether Buildings or Divisions of Land.*

Peeley, 'a fortress, tower,' as in PEEL. This was probably the name originally given to the ancient round tower, which is of the same type as the round towers in Ireland, in the centre of the little island off PEEL-town. It was afterwards applied to the island itself, being first found in the form PILE in a Bull of Pope Gregory IX. dated 1231, and then to the later and more extensive fortifications, the earliest of which were probably erected during the time of Scottish rule. These were added to and repaired by the Stanleys from time to time. An old engraving, dated 1593, represents them as being at that time in perfect condition, but since then they have fallen into ruins. At a comparatively late period (1595) this name was first applied to the town on the mainland, which was then called PEEL-*town*. Its oldest name was probably the Celtic PURT-NY-HINSHEY, 'Port of the Island.' The Norsemen called it HOLM-TUN, which became HOLME-TOWN, and even HALLAND-TOWNE.

The forts on the border between England and Scotland were called PEELS. Jamieson gives '*pele, peyll, peel, paile* —a place of strength, a fortification, properly of earth.' [(G.) PEAL HILL, (E.) PILLTOWN, PIEL-A-FOUDRY.]

Carn, in *The* CAIRN,[1] 'The Heap of Stones.' These cairns are common upon the mountains, and are popularly supposed to have been raised either in memory of the dead or of some remarkable event. There are also the more modern cairns set up to mark the tops of mountains by the Ordnance Survey. The plural *carnyn* is probably found in GRANANE, the name of a farm in Lonan, which is known by the alternative name of '*The* CRONKS,' both names being descriptive of the mounds there. [(I.) CARN, (G.) *The* CAIRN.]

Faaigh, faaie, 'a green, flat, grass plot, paddock, a field near or under a mansion-house, better manured than the other fields.' Almost every farm has *The* FAAIE or *The* NAAIE (*yn-aaie*), 'The Flat,' near the farm-house.

Croitt, 'a croft, a small close adjoining the house.' *Croft*, 'a piece of ground adjoining to a house' (Jamieson). The word 'croft' is common in English.

> 'Tending my flocks hard by in the hilly crofts
> That brow this northern glade.'—MILTON.

The CROFT is found upon most farms, and is generally used of a small field.

Bwoailtyn, 'folds' (see *Bwooaillee*), probably in BOTCHIN and BOSHEN. [(I.) BOOLEY.]

Doon, 'a close,' in *The* DHOON, 'The Close.' The Irish and Gaelic *dun*, and Welsh *din*, mean 'a fort, or 'a fortified hill,' but, in Manx, *doon* has retained the original meaning of a fence or enclosure, and hence the place enclosed. Compare (E.) TOWN.

Injeig, literally 'an isthmus,' used of the unploughed corner of a field, in *The* INJEIG, 'The Unploughed Corner,' and INJAIGN, 'Unploughed Corners.'

Brebag, 'a kiln,' in *The* BRAVAG. The *brebag* is a kind of kiln formerly used by farmers for drying corn for the mill. It was a sort of hypocaust, simply built, and overlaid with

[1] This word has been adopted into English.

thatch. The fire beneath it was made of gorse, ling, or fern, and the heat passed through a horizontal flue before rising in a vertical flue at the end.

(*e*) *The Vegetable Kingdom.*

Guilc, guilcagh, 'broom,' in *The* GUILCAGH. This is the name of a farm in Andreas, which was probably so called from the quantity of the broom plant growing there.

(*f*) *Doubtful.*

Rath[1] (I. and G.), 'a fort,' possibly in *The* RHAA, 'The Fort,' where there are the remains of a prehistoric earthwork. It should, however, be borne in mind that the farm in Lonan so called is part of the *treen* of RAUFF (see *post*). [(I.) RAIGH and RAY, (G.) RHA.]

Cnapan[1] (I.), 'a little hillock,' possibly in *The* NAPPIN, 'The Little Hillock.' [(I.) NAPPAN.]

Boireann[1] (I.), 'a large rock, a stony, rocky district.' The latter meaning appropriately describes the rough, upland district, in Patrick, called BOIRREAN. [(I.) BURREN.]

There is a small stream at the north of the island called *The* DHOOR, which also gives its name to the district through which it flows. It is just possible that it may be from the Irish and Gaelic *dobhar*, 'water,' of which the Manx *dubbyr* (see p. 97) is probably a corruption. *The* DHOOR may then be translated 'The Water.' [(I.) DOWER, DORE, (G.) DOVERAN.]

The name BEAREY, applied to a mountain, probably has some connexion with *eary*, 'an upland pasture.'

Meayl, meyll, 'a cape, bare headland, top of a hill,' in *The* MEAYLL, 'The Cape.' This name has been placed under the heading 'doubtful' simply because, in this special case, the name is only of recent introduction into our maps—the old name of the hilly district so called being *The* MULL, which is of Scandinavian origin. It is invariably pronounced *mull*. There is, however, no doubt that the word *meal*, meaning primarily a lump, mass, or heap of anything, is used in Ireland and Scotland of

[1] Not found in Manx dictionaries and not known colloquially.

mountains, hills, hillocks, and promontories. In Galloway there are four mountains, of over 1,400 feet high, called MEAULL. [(I.) MOYLE, (G.) MEAULL.]

Lhingyn, 'pools' (see p. 97), possibly in LHINGAN, 'Pools,' the name of two fields by Ballure stream, where, says the Rev. S. N. Harrison, the water formerly poured from a deep pool into lesser pools.

Quing, 'a yoke.' This word would seem to be found in *The* WHING, 'The Yoke,' the name of a place in Andreas.

Cregeen translates *S'cregganagh*, 'how full of small rocks.' In YN SCREGGANAGH it is probably used substantively, with the meaning of 'The Rocky Place,' which exactly describes the shore under Clay Head, where the name is found.

Aash, 'ease, rest,' possibly in NAISH (*Yn-aash*), 'The Rest.'

Desert.[1] This might be passed over as an English word but for the fact that the only locality it designates is not likely to have ever been a desert in the English sense of the word. The place referred to is *The* DESERT, on the east side of the East Baldwin river, opposite Algare. In Irish place-names there is a word *disert*, from the Latin *disertum*, meaning a desert or sequestered place, but usually applied to a hermitage, such as would be occupied by an early Celtic saint. This, then, is possibly the meaning of the place so called in the Isle of Man.

Part II

COMPOUND NAMES

(*a*) *Hills, Highlands, Rocks.*

Beinn, 'a peak, summit, point,' probably in the name of the mountain BEINN-Y-PHOT, or, as more usually spelled, PENNY-POT, 'Turf Peak' (see p. 134). BING *Vradda*, 'Bradda Peak,' is the highest point of Bradda Hill. The plural, *binn*, is found in BINN-BUIE, 'Yellow Tops,' descriptive of the locality, high land near the coast, the upper parts of which are covered with gorse. There is a *treen* called BEN-DOYLE in Santon, but though it is rather

[1] Not found in Manx dictionaries, and not known colloquially.

high land, it cannot be certainly connected with *beinn*. [(I.) BENMORE, (G.) BENBOWIE.]

Slieau, 'mountain, hill,' the usual name in the Isle of Man for a mountain, as in SLIEAU-REE, 'King's Hill.' [(I.) SLIEVE-BLOOM, (G.) SLEWCREEN.]

Baare, 'top, point, extremity,' generally of the top of a hill, as in BAREDOO, 'Black-top.' [(I.) BARROE, (G.) BARNESS.]

Mullagh, 'top, summit,' has much the same meaning as *baare*, as in MULLAGHOUYR, 'Dun-top.' [(I.) MULLAGHBANE, (G.) TULLOCHARD.]

Cnoc, 'hill,' is used of a lower elevation than SLIEAU, being even occasionally applied to tumuli, as in KNOCK-E-DOOINEY, 'Man's Hill.' [(I.) KNOCKAGAPPLE, (G.) KNOCKBRECK.]

Ard, 'a hill, a highland, a rising ground,' as in ARDWHALLAN (*whallian*), 'Whelp's Hill.' [(I.) ARMAGH, (G.) ARDNAMURCHAN.]

Eanin, *eaynin*, 'a precipice,' in ENYM-MOOAR, formerly ENIN-MOOAR, 'Big Precipice.' This farm is close by the almost precipitous western side of Cronk-ny-irree-lhaa. *Eanin* is used colloquially in Manx, though it is not found in Irish or Gaelic.

Ughtagh, 'an acclivity,' only in UGHTAGH-BREESH-MY-CHREE, 'Break-my-heart Hill.' This word is not now known colloquially. It was used by Bishop Wilson, in Matthew vii. 32, for the 'steep place' down which the swine ran; but *eaynee* is substituted for it in the modern version. [(I.) UGHTYNEILL.]

Geaylin, 'a shoulder,' is used of the shoulder of a hill; it occurs in one local name only: GEAYLIN-NY-CREGGYN, 'Shoulder of the Rocks.' [(I.) SHANAGOLDEN, (G.) GULLANE.]

Clagh, 'a stone,' as in CLAGHBANE, 'White Stone,' and the plural *claghyn*, as in CLAGHYN BANEY, 'Whitestones.' [(I.) CLOGHLEA, (G.) CLAWBELLY.]

Cronk, as in CRONK-NY-MONA (*moainee*), 'Hill of the Turbary.' [(I.) CROCKANURE, (G.) CROCHRIOCH.]

Broogh, as in BROOGH-JIARG-MOOAR, 'Big Red Brow.' [(I.) BROUGHDERG, (G.) BROUGHJIARG.]

Liargagh, largagh, as in LARGYRHENNY (*rennee*), 'Ferny Slope.' [(I.) LARGYNAGREANA, (G.) LARGIE BREAK.]

Aeree, eary (see p. 85), as in EARY-KELLAG, 'Cock Shealing,' or 'Cock Hill-pasture.' [(G.) ARIENGOUR.]

Reeast, as in REEAST-MOOAR, 'Big Waste.' [(I.) RIASKMORE, (G.) RISKMORE.]

Rinn, rheynn, as in RHENSHENT (*sheeant*), 'Holy Ridge.' [(I.) RINVILLE, (G.) RINGREER.]

Dreem, Dreeym, as in DREEMRUY, 'Red Hill-back.' [(I.) DRUMROE, (G.) DRUMNAKILL.]

Creg, craig, as in CREGLEA (*lheeah*), 'Grey Crag.' [(I.) CREGBOY, (G.) CRAIGDHU.]

Braid, as in BRAID-*foss*, 'Upland Waterfall,' and in BRAID-NY-GLIONNEY, 'Gorge of the Glen' (see p. 86). [(G.) BREADALBAN.]

(*b*) *Sea-coast.*

Gob, as in GOB BREAC, 'Speckled Point.' [(I.) GUBBACROCK.]

Kione, 'a head,' as in KIONE DOOLISH, 'Douglas Head.' In local names *kione* means either 'head,' in the sense of headland, point, promontory, or 'end,' as in KENTRAUGH (*Kione-traih*), 'Shore-end.' [(I.) KENMARE, (G.) CANTIRE, (W.) PENMAENMAWR.]

Carrig, carrick (see p. 86), as in CARRICK *Rock* in Ramsey Bay. The addition of the word 'rock' would tend to show that the meaning of *carrick* must have been generally forgotten when it was made. [(I.) CARRICKFERGUS, (G.) CARRICK POINT.]

Stroin, literally 'a nose,' is used in local names of a promontory or headland, as in STROIN-VUIGH, 'Yellow Headland.' [(I.) SROANKEERAGH, (G.) STRONHAVIE.]

Baie, baih, 'a bay,' possibly a word of English origin, as in BAY-NY-CARRICKEY, 'Bay of the Rock,' at Port St. Mary, so called from its prominent *carrick*.

Traie, traih, 'shore, strand,' as in TRAIEBANE, 'White Shore.' [(I.) TRALEE.]

Purt, 'a port, harbour, landing-place,' as in PURT-MOOAR, 'Big Port.' [(I.) PORTRUSH, (G.) PORT-PATRICK.]

Oghe, 'an oven,' only in YN OGHE, 'The Oven,' the name of a cave, the inside of which is much larger than the mouth. When it is struck by the waves, a sound is heard from some distance.

Or, or *ooirr*, 'a border, coast, limit, verge, edge, or rim,' only in OR VOOAR, 'Big Rim,' the descriptive name of cliffs by the sea in the Calf of Man.

Ellan, as in ELLAN VANNIN, 'Mannan's or Manannan's Isle,' the Manx name of the Isle of Man (see pp. 84, 85). *Ellan* is, however, more frequently used of a piece of land surrounded by marshes, as in ELLAN-Y-VODDEE, 'Isle of the Dogs.' [(I.) ELLANFAD, (G.) ELLAN-NA-ROAN.]

Innis, 'an island,' occurs only as a prefix in the ancient poetical name of the Isle of Man: INNIS-SHEEANT, 'Holy Isle.' Pope Pius II., writing in 1459 to Lord Thomas Stanley, remarks that the island, having been honoured by the relics of certain saints, 'has been commonly called down to the present day the Holy Island' (*Insula Sancta*). [(G.) INCH, (I.) INNISFALLEN.]

Horran, 'a stack,' only in THURRAN ALDRICK, 'Aldrick Stack,' the name given to a steep cliff by the sea. Compare (G.) *toran* or *torran*, 'a hillock,' as in THORNGLASS.

(*c*) *Glens, Lowlands, Rivers, Bogs.*

Glione and *glion*, 'a glen,' as in GLIONE-FEEAGH, 'Raven's Glen.' It is, however, more usual in its English form, as in *Glen*-DARRAGH, 'Oak Glen.' Mr. Roeder says that *glione* is sometimes used also of the stream in a glen. Thus, GLIONE-NY-CHELLYS, 'Stream of the Strait,' is the brook that flows into the Sound of the Calf (see p. 119). [(I.) GLENDUFF, (G.) GLENCOE.]

Coan, *couan*, 'a valley, glen, or ravine'—usually in the last sense, as in COANRENNEE, 'Ferns' Ravine,' or 'Ferny Ravine.' This word is used colloquially in Manx, though there is nothing in Irish or Gaelic to correspond with it.

Lag, *laggey*, as in LAGBANE, 'White Hollow,' and in LAGAGH-MOAR, 'Big Hollow.' This small pond in Andreas is now all that remains of what was a lake three hundred years ago. *Lag* is also the technical term for a turf cutting, so

names derived from it are sometimes found high up in the mountains. [(I. and G.) LAGMORE.]

Lheeanee, as in LEEANEE-VOOAR, 'Big Meadow.' [(I.) LENAMORE, (G.) LENAGBOVACH.]

Cooil, as in COOIL-CAM, 'Winding Nook.' [(I.) COOL-BANE, (G.) CULROSS.]

Barney, 'a gap,' only in BARNA-ELLAN-RENNY (*rennee*), 'Ferny Island Gap.' [(I.) BARNAGEEHY, (G.) BARNAGEE.]

Claare, 'a dish,' in CLAARE-OUR (*ouyr*), 'Dun Dish.' CLAARE-OUR is an old circular earthwork near St. Marks, exactly the shape of a dish. [(I.) CLARE, (G.) CLAREHILL.]

Loob, literally 'a loop,' usually applied in Manx local names to winding mountain gulleys, as in LHOOB-Y-REEAST, 'Gulley of the Waste.' [(I.) LOOBAGH, (G.) LOOPMABINNIE.]

Doarlish, 'a gap,' as in DOARLISH-CASHEN, 'Cashen's Gap.'

Garee, as in GAREE-MEEN, 'Soft Stony-place,' or 'Sour Land.'

Slogh, in SLOC-NA-CABBYL-SCREEVAGH, 'Pit of the Scabby Horse.' [(G.) SLOUCHNAGÀRIE.]

Awin, 'a river,' as in AWIN-RUY, 'Red River.' [(I. and G.) AVONMORE.]

Aah, 'a ford,' as in AAH-NY-LINGEY, 'Ford of the Pool.' We may mention here the ingenious translation of HATHARY-GEGORMANE, in the Lezayre abbey-land boundaries (*aah-y-eary-creg-bane*), 'Ford of the Hill-pasture of the White Crag,' by the Rev. John Quine. The Creg-bane on Slieau Meanagh looks down on this ford, which is on the stream that flows through the Cluggid. [(I.) ADARE, (G.) ATHOLE.]

Eas, as, 'a cascade, a waterfall,' in NASCOIN (*Yn-Eas-Coon*), 'The Narrow Waterfall.' [(I.) ASSAROE.]

Spooyt, 'a spout,' as in SPOOYT VANE, 'White Spout,' a small, narrow waterfall. [(G.) SPOUT BURN; GILL SPOUT, Cumberland.]

Logh, 'a lake, pool,' as in LOUGHDOO, 'Black Lake.' It is used only of inland waters in the Isle of Man, and these have now been for the most part drained. [(I.) LOUGHREA, (G.) LOUGHNESS.]

Pooyl, 'a pool, pond,' as in POOYLBREINN, 'Stagnant Pool.' [(I.) POLLANASS, (G.) POLBÆ.]

Lhing, also 'a pool,' used of a pool in a river, and occasionally of a waterfall (*pooyl* being a pool distinct from a river), as in LING GHLASTIN, 'Ghlastin's Pool.' [(G.) LINCOM.]

Dubbyr, *dooar*, 'a pond, pool.' Generally used of a deep pool in a river; but also of pools of rain-water formed in hollow places in wet weather, as in DUBBYR VOOAR, 'Big Pool.' Mr. Quine has identified the place called DUPPOLLA in the account of the ancient abbey boundaries in Lezayre as identical with the spot where there are now three little moorland tarns. These tarns could never have been deep, which points to the fact that this name is derived from (C.S.) *Dubbr-pollr*, 'Dub Pool,' not (S.) *Djup-pollr*, 'Deep Pool.' *Dubbyr* is used of a smaller piece of water than *pooyl*. Jamieson explains *dub*, 'a small pool of rain-water'; while O'Reilly gives *dob*, 'river, stream.' It is connected with the word *dobhar*, 'water.' [(I.) DOWER, (G.) DUB OF HASS.]

Curragh, as in CURRAGH GLASS, 'Green Curragh.' [(I.) CURRAGH GLASS.]

Moainee, *Moanee*, as in MOAINEE MOLLAGH, 'Rough Turbary.' These turbaries were valuable properties when coals were scarce and dear. [(I.) MOAN VANE, (G.) MONYBINE.]

Sluggid, as in SLUGGID-NY-KEELEY, 'Gully of the Church.'

(*d*) *Position.*

Mullagh, as in MULLAUGH-Y-*Sniaul*, 'Top of Sniaul,' commonly called SNÆFELL. [(G.) MULLOCHARD, (I.) MULLAGHARD.]

Beeal, 'a mouth,' as in BEAL-Y-PHURT, 'Mouth of the Port.' [(I.) BELCLARE, (G.) BELLEW.]

Kione, as in KIONE-DROGHAD, 'Bridge-end.' [(I. and G.) KINLOCH.]

Gob, as in GOB-NY-STRONNA (*strooan*), 'Point of the Current.' [(I.) GUBBACROCK, (G.) GOBAWHILKIN.]

Cass, 'a foot,' as in CASS-NY-HAWIN, 'Foot of the River.' [(I.) COSLEA, (G.) CASTRAMONT.]

Towl, 'a hole, a cave,' as in TOWL DICK, 'Dick's Cave.' [(G.) TOLRONALD.]

Lhiattee, 'a side,' as in LHIATTEE-NY-BEINNEE, 'Side of the Summits.'

Bun, 'the bottom or end of anything,' only in BUNGHEY (?). [(I.) BUNLAGHEY, (G.) BUNAWE.]

Famman, 'a tail,' found only in FAMMAN *Kitterland*, 'Kitterland Tail,' the pointed end of the rock of that name. (*Cf.* NIARBYL.)

Corneil, 'a corner, an angle,' probably a word of English origin, found only in CORNEIL-Y-KILLAGH, 'Corner of the Church.' By an act of Tynwald, in 1834, the Parish Church of Michael was ordered to be built on the vicar's ancient glebe, and a parcel of land, called CORNEIL-Y-KILLAGH, to be given to the vicar instead.

(*e*) *Human Habitation.*

1.—TOPOGRAPHICAL DIVISIONS OF LAND.

Magher, 'a field,' as in MAGHER-Y-CHIARN, 'Field of the Lord.' *Machair* in Irish and Gaelic generally means a plain, and seldom a field, which is its invariable meaning in Manx. [(I.) MAGHERABOY, (G.) MACHERBRAKE.]

Faaigh, *Faaie*, as in FAAIE-NY-CABBAL, 'Paddock of the Chapel.' [(I.) FAHYKEEN, (G.) FEYMORE.]

Close, 'a close,' as in CLOSE-AN-ELLAN, 'Close of the Island.' This is probably a word of English origin. Jamieson describes it as 'an area before a house, a courtyard beside a farmhouse, in which cattle are fed, and where straw, etc., are deposited, or an enclosure, a place fenced in.' In Manx it simply means a small field. [(G.) CLOSK HILL.]

Croitt, as in CROT-E-CALEY, 'Caley's Croft.' [(G.) CROTFOY.]

Thalloo, 'land, earth,' usually applied to a small plot of ground, as in THALLOO-VELL, 'Bell's Land.' [(I.) TALLOWROE, (G.) TALLOWGUHAIRN.]

Pairk, 'a park,' used in Manx local names of a large enclosure of grass-land, generally in the mountains, as in

PAIRK-NY-EARKAN, 'Park of the Lapwing.' [(I.) PARKATLEVA, (G.) PARKMACLURG.]

Garey, 'a garden,' as in GAREY NOA, 'New Garden.' It is often confused in local names with *garee* (see p. 88). [I. GARRYOWEN, G. GARRIEFAD.]

Mwannal, 'a neck,' used in local names of a narrow part of a field, as in MWANNAL-Y-GUIY, 'Neck of the Goose.'

Stugg, *Stuggey*, 'a lump, a large portion'; 'a part or piece of a thing.' It is used of a piece of a field fenced off so as to render the large piece more regular in shape, as in STUCKEYDOO, formerly STUGGADOO, 'Black Piece.'

Bwoaillee (pl. *bwoailtyn*), 'a fold,' as in BWOAILLEE LOSHT, 'Burnt Fold,' and BUILTCHYN RHENNY (*rennee*), 'Ferny Folds.' It is a very common word in local nomenclature, especially in field-names. It was an old custom to fence off a portion of a field and then to turn sheep and cattle into it. When it was thoroughly manured they were transferred to another similar space. Fences were also constructed along the grassy margins of the roads for the temporary accommodation of sheep and cattle passing along. These were called *bwoailtyn*, or *builtchyn*.

Ynnyd, 'a place,' only in YNYD-A-ULLIN, 'Place of the Elbow.'

Cleigh, *Cléiy*, 'a hedge, a bank,' as in CLYBANE, 'White Hedge.' [(I.) CLYDUFF, (G.) CLAYGRANE.]

Scrah, 'a turf, a sod,' probably in SCRAVORLEY, of uncertain meaning. It is a small farm, near St. John's, surrounded by the Curragh Glass. [(I.) SCRALEA, (G.) SCRAPHARD.]

2.—BUILDINGS, WELLS, ROADS, ETC.

Keeill, 'a cell, a church,' as in KEEILL VREESHEY, 'Bridget's Cell.' These tiny churches were probably erected for the most part by the Culdees, between the fifth and eighth centuries. The Culdees were religious recluses who spent their lives in solitary prayer and bodily mortification. The Isle of Man must have been a favourite resort of theirs, since the sites of nearly one hundred of these *keeills* are still to be found, of which about thirty possess names. They were evidently not intended for congregations, as their internal measurement does not exceed

twenty feet by twelve feet, and they are, moreover, distributed so promiscuously that the theory first stated in the *Traditionary Ballad*,[1] written early in the sixteenth century, and eagerly accepted by most of those who have written on the subject, that there was one for every *treen*,[2] cannot be substantiated by the facts. [(I.) KILBREEDY, (G.) KILMORIE.]

Cabbal, 'a chapel,' as in CABBAL-YN-OURAL LOSHT, 'Chapel of the Burnt Sacrifice.' *Cabbal* is quite a modern word, and seems to be merely a corruption of 'chapel.' [(G.) CHAPELROSSAN.]

Rhullick, *ruillic*, or *relic*, 'a graveyard,' as in RULLICK-NY-QUAKERYN, 'Graveyard of the Quakers.' [(I.) REILICK-MURRY.]

Oaie, 'a grave, a tomb,' only in OAIE-NY-FOAWR, 'Grave of the Giant.'

Lhiaght, 'a tombstone, a pile of stones in memory of the dead,' as in LHIAGHT-E-KINRY, 'Kinry's Tombstone.' This was erected in memory of a person of this name, who was rash enough to wager that he would run naked from Douglas to Bishop's Court and back on a snowy day, and who perished in the attempt. The circle at the Mull is called LHIAGHT-NY-BIRRAGH by Manx-speaking people, where *birragh* is of unknown meaning. [(I.) LICK-MOLASSY.]

Cashtal, 'a castle,' as in CASHTAL REE GOREE, 'King Orree's Castle.' It is also applied to columnar rocks in the sea, as in CASHTAL-YN-STAGGEY, 'Castle of the Stack,' the name given by old Manx people to the Sugar Loaf Rock. [(I.) CASTLEDARGAN, (G.) CASTLEDOUGLAS.]

Rath probably occurs in *The* RAA MOOAR, 'The Big Fort,' now a heap of stones in a commanding position by the shore in Maughold. The supposition that this may be the remains of an ancient fort is strengthened by the fact that the rocky point below is called GOB-YN-CASHTAL. [(I.) RAHARD.]

Thie, 'a house,' as in THIE JUAN NED, 'John Ned's House.' [(I.) TYFARNHAM, (G.) TYDEAVERYS.]

[1] Train, History of the Isle of Man, p. 52.
[2] For *treen*, see p. 106.

Soalt, 'a barn,' as in THOLT-Y-WILL, 'Will's Barn.' [(I.) SAUL.]

Droghad, 'a bridge,' as in DROGHAD FAYLE, 'Fayle's Bridge.' This is a long narrow farm on the Mull. [(I.) DROGHEDA, (G.) DROCH HEAD.]

Mwyllin, *mwillin* (pl. *mwiljin*), 'a mill,' as in MULLEN-E-CORRAN, 'Corran's Mill.' Early in the sixteenth century water-mills were established in large numbers by the Stanleys, who ordered the old *querns*, or hand-mills, to be broken up, so that the farmers were compelled to send their corn to be ground at the mills. It would appear from the numerous fines for not bringing corn to be ground recorded in the manorial books that, notwithstanding these regulations, some of the *querns* survived. We learn from the Statute Law Book[1] that 'all the mulcture, toll and soken of all corn and graine within the Island' belonged to the lord. [(I.) MULLENMORE, (G.) MILDRIGGAN.]

Chibbyr, or *tiobyr*, 'a well, spring,' as in CHIBBER VOIRREY, 'Mary's Well.' The numerous well-names in the Isle of Man are usually found near old ecclesiastical sites, because the holy recluses would naturally build their *keeills* near springs, where they could construct wells both for their own personal convenience as well as for baptizing their disciples. Some of these wells were formerly much venerated owing to their waters being supposed to possess sanative qualities and to be of special virtue as charms against witchcraft and fairies. They were generally visited on Ascension Day and on the first Sunday in August, called *yn chied Doonaght yn ouyr*, 'the first Sunday of the harvest,' when the devotees would drop a small coin into the well, drink of the water, repeat a prayer, in which they mentioned their ailments, and then decorate the well, or the tree overhanging it, with flowers and other votive offerings, usually rags. They believed that when the flowers withered or the rags rotted their ailments would be cured. These rites have been observed in the Isle of Man within the memory of those now living. [(I.) TUBRID-AURAN, (G.) CHIPPERDINGAN.]

Crosh, 'a cross,' as in CROSH-MOOAR, 'Big Cross,' the name of a cairn in German, and in CROSH *Sulby*, 'Sulby Cross,'

[1] Vol. I., p. 85 (A.D. 1636).

which has disappeared. [(I.) CROSSGAR, (G.) CROSSMAGLEN.]

Carn, 'a heap of stones,' as in CARN GERJOIL, 'Joyful Cairn.' *Carn* is occasionally applied to a rock in the sea, as in CARN VREID. This rock is close to Bradda Head, so that *vreid* is probably a corruption of Bradda. [(I.) CARNACALLY, (G.) CAIRNGORM.]

Raad, 'a road,' as in RAAD-JIARG, 'Red Road.'

Bayr, or *baare*, 'a road, a way, avenue,' as in BAREGARROW, 'Rough Road.' [(I.) BOHERKILL.]

Cassan, 'a path,' as in CASSAN KEIL, 'Narrow Path.' [(I.) CASSANKERRY, (G.) CASSENCARIE.]

Cronk and *Knock* are used in local names for artificial structures, such as tumuli and barrows, as well as hills. Thus CRONK-E-DOOINEY, 'Man's Hill,' and KNOCK-E-DOOINEY with the same meaning.

Clagh is also used for stone pillars erected as memorials, as in CLAGH ARD, 'High Stone,' a monolith in Rushen.

(*f*) *Doubtful.*

The following generic terms can only be classed as doubtful. Kelly gives the word '*Lin*,' or '*Lan*, an enclosure, house,' which seem to correspond to the Irish, Gaelic, and Welsh *lann*, 'an enclosure, a house, a church,' but it is not known colloquially, though we have the word *uhllin*, 'stack-yard' (see p. 121). Dr. Joyce remarks that when it means 'house' it is a purely Irish word; but that in its ecclesiastical signification it was borrowed from the Welsh. It would seem, however, that its earliest meaning was simply an enclosure, and it is in this sense that it is probably found in the only name in which it occurs as a prefix in the Isle of Man—LANJAGHAN, 'Deacon's Enclosure,' or 'Joughin's Enclosure.' [(I.) LANDMORE, (G.) LANDIS.]

There is in Ireland and Scotland a word *cor*, commonly used as a topographical term in the meanings of round hill, a round pit, or cuplike hollow, a turn or bend in a road, which seems to occur in CORMONAGH (*moanagh*), 'Round Turfy Hollow,' CORLEA (*lheeah*), 'Round Gray Hill,' and COR *Stack*, 'Round Stack.' [(I.) CORBEAGH, (G.) CORBELLY.]

Boireann[1] (I.) (see p. 91), perhaps in BOIRANE-CREG-LIEH (*lheeah*), 'Boirane Gray Crag,' a name seemingly applied to an old earthen fortification near the Niarbyl, on the seashore, but more probably to the rocky district in which it is situated. Just above it there is another earthwork called BORRANE, BALELBY, about thirty yards long by twenty-two broad.

The name of the LHANE[1] MOOAR, or the LHEN[1] MOOAR, or *The* LHEN, the trench which drains the Curragh, is etymologically obscure, though it probably means 'The Great Ditch.' Sir Herbert Maxwell, in explaining LANE BURN in Galloway, quotes Jamieson: '*Lane*. 1. A brook, of which the motion is so slow as to be scarcely perceptible; the hollow course of a large rivulet in a meadow ground. 2. Applied to those parts of a river or rivulet which are so smooth as to answer to this description.' There is no word corresponding to *lhane* or *lhen* in our dictionaries, except *lan*, 'an enclosure,' and the adjective *lane*, 'full,' and it is only known colloquially as applied with the meaning of trench or ditch to the great Curragh drain. Certainly the current of the water in the LHANE MOOAR is quite slow enough to answer Jamieson's description, though it can hardly be accepted as a satisfactory derivation. Kelly gives 'LANE-VUIRR, a place on the north side of the island, so called from the flowing in of the sea.' The LANE MOOAR unites with the CARLANE or KILLANE *River*, which may also contain the word *lane* (see pp. 117, 118).

Part III

DIMINUTIVES (SIMPLE AND COMPOUND)

There are certainly two terminations that denote smallness in Manx: *an* (I. and G., *an*) and *aeg* (I. and G., *og*), and possibly there are two others, *een* (I., *in*) and *en* (I., *en*); but these are not so easily identified. *An* is the most common termination; but in three of the words ending in it which follow the original meaning of smallness has been quite lost.

Strooan, 'a stream, rivulet,' as in STROAN-NY-CRAUE, 'Stream

[1] Not found in Manx dictionaries, nor known colloquially.

of the Bone.' There is nothing in Manx to correspond to the Irish and Gaelic *sruth*, 'a stream.' [(I.) SRUTHAN-MORE, (G.) STRÒWAN.]

Carnane (diminutive of *carn*), as in *The* CARNANE, 'The Pile of Stones or Cairn,' in CARNANE-BRECK, in Maughold, 'Speckled Cairn.' There are the remains of a stone circle there; and in GRANANE. [(I.) CARNANE BANE.]

Creggan, originally a diminutive of *creg*, is explained by Kelly as meaning 'a hillock, a rocky place, a barrow, a heap of stones,' and by Cregeen as 'a place or piece of ground left uncultivated in consequence of being rocky or containing stones; generally overgrown with gorse or underwood.' The most suitable translation would appear to be 'rocky hillock.' In simple names *creggan* is found in *The* CREGGANS, NY-CREGGANYN, and probably in CROGGANE; and in compound names in CREGGAN-MOAR, 'Big rocky hillock,' and others. [(I.) CREGGANE, (G.) CRAIGENBUY.]

In the following the diminutive signification has been retained:

Knockan, 'hillock,' as in KNOCKAN, and in KNOCKANAALIN, 'Beautiful Hillock.' [(I. and G.) KNOCKANDOO.]

Cronkan, 'hillock,' as in CRONKAN-RENNY (*rennee*), 'Ferny Hillock'; and in the corrupt form *cronnan*, as in CRONNAN-MOOAR, 'Big Hillock.'

Laggan, 'a little hollow,' applied, according to the Rev. S. N. Harrison, more especially to a hollow in a valley, as in LAGGANDOO, 'Black Little Hollow.' [(I.) LAGANEANY, (G.) LAGGANHARNIE.]

Loghan, 'a pond,' as in LOUGHAN-Y-GUIY, 'Pond of the Goose.' [(I.) LOUGHANASKIN, (G.) LOCHINBRECK.]

Aeg, literally 'young,' is not recognised either in our dictionaries, or colloquially, as a diminutive, though it has undoubtedly the same signification as the Irish *og*, Anglicised *og*, *oge*, *ogue*, which is very common both in personal and local names. It occurs in the following:

Lheeanag, 'a little meadow,' as in *The* LEENAG.

Cronnag, a corruption of CRONK-AEG, 'Little Hill' in CRONNAG, a low-water reef off the shore at Kentraugh, and in NY-CRONNAGYN, 'The Little Hills.'

Crossag (*crosh-aeg*), 'a little cross,' in *The* CROSSAG BRIDGE, 'The Little Cross Bridge,' near Rushen Abbey. This is probably the oldest bridge in the island, dating from the thirteenth century. Its breadth in the centre is only three feet three inches.

LINGAGUE, at the head of the Crosby river, probably means 'Little Pool.' There are several little pools at that point. The name of the farm called CRAMMAG is of uncertain origin. It is popularly derived from *crammag*, 'a snail,' and the explanation given is that this farm is so steep that either nothing but a snail could get up it, or that you must ascend the hill at a snail's pace. It is quite true that the farmhouse is situated on so steep a slope that it is very difficult to get a cart up to it; but perhaps the following explanation is a more satisfactory one: Joyce, in treating of *crom*, 'bent, inclined, crooked,' refers to two diminutives of it: *Cromane* and *Cromoge*, which, he says, signify 'anything sloping or bending, and give names to many places.'[1] Sir Herbert Maxwell mentions a place called CRAMMAG, in Galloway, as being the name of a sea-cliff.[2] The best translation of CRAMMAG would seem, therefore, to be 'The Little Cliff.' [(W.) CRUMMOCK.]

The diminutive *een* perhaps occurs in CLYEEN, which may be a corruption of *Cleiy-een*, 'Little Hedge,' the name of a farm adjoining the Northern Tynwald at CRONK URLEY. Possibly this name may have some connexion with the ancient fence round the court. *Cleiy* means a mound, dyke, or rampart of any kind, as well as a hedge.

[1] Irish Names of Places, Series 2, p. 399.
[2] Topography of Galloway, p. 140.

CHAPTER II

NAMES OF DIVISIONS OF LAND, NOT TOPOGRAPHICAL

THERE are divisions of land for administrative purposes, the names of which appear on our maps, but are not apparent as topographical features. The largest of these, the *Sheading*, is, according to Dr. Vigfusson, of Scandinavian origin (see *post*), but other scholars, such as Dr. Alexander Bugge, prefer to derive it from M.E. *sceden* (Ang.-Sax. *sceadan*), 'to part, separate.'[1]

The name of the next division in point of size, *Skeerey*, 'a parish,' when regarded merely as a civil division—and the civil divisions are certainly older than the ecclesiastical—is probably of Scandinavian origin; but, when regarded as an ecclesiastical division, its name, *skeeylley*, may possibly be a corruption of the Scandinavian *skeerey*, and the Manx *keeilley* (gen. of *keeill*), as in SKEEYLLEY CHARMANE,[2] 'German's Parish,' though in this case also a purely Scandinavian derivation appears more probable.[3] *Skeeylley* forms the prefix to fifteen out of the seventeen parish churches in the island.

About the next division, the *Treen*, there has been much controversy, which, however, has not been successful in elucidating its meaning. Kelly does not mention it in the Triglott Dictionary. Gill has: 'Treein, "an ecclesiastical division of the country . . . being a third part."' Cregeen: 'Treen, "a township that divides tithe into three."' If it ever was a third part, the division of which it was a third has disappeared. Dr. Joyce remarks that *Trian* (*treen*) denotes the

[1] *Cf.* 'water-shed.'

[2] Kelly writes this SKEEYLL-Y-CHARMANE, which cannot be correct. SKEEYLLEY is pronounced as one word by Manx people.

[3] See *post*.

third part of anything; it was formerly a territorial designation in frequent use . . . it generally takes the forms of *trean* and *trien*, which constitute or begin the names of about seventy townlands in the four provinces.'[1] There are, on an average, ten *treens* in a parish in the Isle of Man, and as in all the *sheadings* except one there are three parishes, the *sheadings* contain about thirty *treens*. Now, in Ireland the *baile*, Manx *balla* (see below), was the thirtieth part of a barony, and, assuming that the Irish barony and the Manx *sheading* are equivalent divisions, it may be conjectured that the *treen* and the *balla* were originally identical. From the Ballaugh Register, A.D. 1600, we learn that the owners of the *treens* were obliged to keep their portion of the churchyard and its fence in order, which portions were 'marked out as followeth in order by the most ancient men of the parish;'[2] and there is a further note in the register to the effect that there were twenty yards allotted to each *treen*, there being eight and a half *treens*, so that the circumference of the churchyard was one hundred and seventy yards. The *treen* owners had also to keep the parish pinfolds in order. The *treens* include both cultivated and uncultivated land, *i.e.*, quarterlands and intacks.

Balley, *balla*, 'a town, an estate, a farm, a village,' as in BALLAGLASS, 'Green Farm.' *Balla* is the modern form, *balley* or *bally* being almost universal before the seventeenth century. It receives the gloss *locus* in Cormac's glossary and the Book of Armagh. Cormac also gives *baile* as the equivalent of *rath*, and it is frequently found in this sense in the Irish annals. Its primary meaning seems to have been an enclosure, a place fenced round, where it is identical with the Irish and Gaelic *balla* and the Manx *boayl*. All these words are possibly derived from the late Latin *ballivum*. When St. Mochua founded his monastery, in the seventh century, he is said to have enclosed it with a *balla*. The following relating to the *balla* is from a tract printed in the appendix to 'The Tribes and Customs of the *Hy Fiach-raich*': 'These countries were subdivided into townlands, which were called *ballys* . . . and each townland was divided into quarters . . . and now the lands are generally set and let, not by the

[1] Irish Names of Places, 4th Ed., p. 242.
[2] Manx Note Book, Vol. I., p. 57.

measure of acres, but by the name of quarters . . . a quarter being the fourth part of a townland. . . . I have been sometimes perplexed to know how many acres a quarter contains, but I have learned it is an uncertain measure, and anciently proportioned only by guess, or according to the bigness of the townlands whereof it was a parcel.'[1] *Balla* has quite lost its meaning of a definite division corresponding with the *treen*, and is now prefixed to the name of nearly every farm in the island, without regard to its size. It is, therefore, by far the commonest local term in the Isle of Man, as it is in Ireland. It should be mentioned that in three *treen* names in Braddan it seems to have entered into composition with the (S.) *dalr*, viz.: BAL*dall* BREW (*Balla Dalr Vriew* or *Brew*), 'Judge's Dale Farm,' or 'Brew's Dale Farm,' BAL*dall* CHRISTE, in 1511, BAL*dal* CHRISTORY, 'Christory's Dale Farm,' and BAL*dal*REGNYLT, 'Reginald's Dale Farm,' in 1511, but now BALLAREGNILT, 'Reginald's Farm.' [(I.) BALLYBANE, (G.) BALLYMELLAN.]

Boayl, 'a place,' as in BOAL-NA-MUCK, or BOOL-NA-MUCK, 'Place of the Pig.' This word is cognate with *balla*.

Lieh, 'a half,' as in LEAKERROO, 'Half Quarter.' In the Isle of Man it is only found as a prefix in connection with *kerroo*. [(I.) LAHARRAN, (G.) LEUCARROW.]

Kerroo, 'a quarter,' as in KERROO-GARROO, 'Rough Quarter.' In land measurement in the Isle of Man the *kerroo* is invariably used for the fourth part of a *balla* or *treen*, and includes the cultivated land only within it. Thus the Manx speak of a *kerroo-valley*, or, in English, a *quarter-land*, which is a further proof of the identity of the *treen* and *balla*; but, when an epithet is affixed to *kerroo, valley* is dropped. The size of the *kerroo*, of course, varies with that of the *treen*, though *quarterlands* in the same *treen* are also of different sizes; being, as a rule, from sixty to eighty acres, except in Lonan, where they are somewhat larger. The original size of the *kerroo-valley* was probably from fifty to sixty acres. The *treens* or *ballas* therefore usually vary from 240 to 320 acres, though there are a few which are either much larger or much

[1] Miscellany of Celtic Society, p. 49.

smaller. There are 639½ *quarterlands* of lord's lands and 169 *treens*, making rather less than four *quarterlands* to a *treen*. There are also 99½ *quarterlands* which belonged to the dissolved monastery at Rushen, called *Thalloo-ab*, or 'Abbey-land,' and 32¾ *quarterlands* belonging to the various baronies. The abbey and barons' lands were not divided into *treens*. [(I.) CARROWKEEL, (G.) CARRUCHAN.]

CHAPTER III

DISTINCTIVE AFFIXES

Part I

SUBSTANTIVES FOUND AS AFFIXES AS WELL AS PREFIXES AND SIMPLE NAMES

(*a*) *Hills, Highlands, Rocks.*

BAIE, in GOB-NAY, pronounced GOB-YN-AA, 'Point of the Bay,' and in CARRICKNAY (*yn-aie*), 'Rock of the Bay.'

Baare, in CREG-Y-VAARE, 'Crag of the Summit.'

Beinn, in LHIATTEE-NY-BEINNEE, 'Side of the Summits,' and GOB-NY-VEINNY, 'Point of the Summits.'

Slieau, in KIONESLIEAU, 'Mountain End'; COOILSLIEAU, 'Mountain Nook'; FOLIEU (*Fo-yn-hlieau*), 'Under the Mountain'; GOB-NY-DAA-SLIEAU, 'Point of the Two Mountains'; BALLA-KILLEY-CLIEU, 'Farm of the Church Mountain,' where there is a *treen* chapel.

Mullagh, in LAGAVOLLOUGH, 'Hollow (of the) Top'; in MAGHER-Y-MULLY, 'Field of the Summit'; THALLOO-VOLLAGH, 'Top-land,' *i.e.*, land which is, or was, at the highest limit of cultivation.

Aeree, or *Eary*, in ARDARRY, ARDAIRY, or ARDERY, 'High Hill-Pasture'; CRONKAIREY and CRONKAIRIDH, 'Hill Shealing'; BALLIREY, formerly BALLEARY, 'Hill-Pasture Farm'; BALLANEARY, 'Farm of the Hill-Pasture'; and BLOCKEARY, ? 'Black's Hill-Pasture.'

Knock, in ATNAUGH (*Ard-knock*), 'High Hill.'

Ard, in BALLANARD (*yn-ard*) and BALLANAHARD, 'Farm of the Height'; KERROO-NA-ARD, 'Quarter of the Height'; and CASHTAL-YN-ARD, 'Castle of the Height.'

Rheynn, in MULLEN-RENEASH, 'Waterfall-Ridge Mill,' and GOB-Y-RHEYNN, 'Point of the Ridge or Division.'

Cronk, in KERROO-NY-GRONK, 'Quarter of the Hill'; KEEILL CRONK, 'Church Hill'; CREG-NY-CROCK, 'Crag of the Hill'; in MOLLAGH-Y-CHRINK, 'Top of the Hill'; and probably in BALLACROAK, 'Hill Farm.' This farm is on a hill where there are two fine specimens of chambered barrows.

Cruink, the plural, is found in BALLACRUINK and BALLACRINK, 'Hills' Farm'; probably in GLENDRINK and GLENTRUNK, 'Hills' Glen'; and possibly in ARDRANK, 'High Hills.' On BALLACRINK, in Conchan, there are the remains of a stone circle and of a tumulus.

Cronkan, in MAGHER-NY-GRONGAN, 'Field of the Hillock.'

Craig and Creg, in BALNYCRAIG (*Balla-ny*), 'Farm of the Crag'; GEAYLLIN-NY-CREGGYN, 'Shoulder of the Crags'; GOB-NY-CREG, 'Point of the Crag'; STROOAN-NY-GRAGEE, 'Stream of the Crag,' which pours over the cliff at Skinscoe, and in many other names.

Creggyn, the plural, in ALT-NY-CREGGAN (*creggyn*), 'Mountain Stream of the Crags.' Boulders abound in and about the course of the stream; in ARROGAN, a *treen* in Santon, which in the Rent Roll of 1511 is ARDROGAN, 'Crag's Height,' which accurately describes the locality; and in TRAIE-NY-CREGGYN, 'Shore of the Crags.'

Creggan, in BALLACREGGAN, 'Rocky Hillock Farm.' On the farm of this name in Rushen are the 'Giant's quoiting stones,' probably the remains of a megalithic monument.

Carrick, carrig, probably in BALLAKARKEY, or BALLAKERKA (*Balla-carrickey*), 'Farm of the Rocks,' in Lezayre, which is identifiable with KARRACHETH (ob.), mentioned in the list of the ancient abbey boundaries. There are fine crags overhanging this farm.

Liargagh, in BALLERGHY, or BALLARGHEY, 'Slope Farm'; CRONK-NY-LHERGHY, 'Hill of the Slope'; DREEM-NY-

LHERGHY, 'Back of the Slope'; BALNALHERGY (*Ballany*), 'Farm of the Slope.'

Broogh, in MAGHER-Y-BROOGH, 'Field of the Brow.'

Eanin, in KIONE-NY-HENIN, or KIONEHENIN, 'End of the Precipice.' There are the remains of a stone circle, and also of hut dwellings, near this farm, which is on the edge of a precipitous cliff at the Dhoon.

Ughtagh, probably in BALLANAHOUGHTY, 'Farm of the Acclivity.'

Dreeym, in LAGGAN-Y-DROMMA, 'Little hollow of the Hill-back'; BALDROMMA, 'Hill-back Farm'; BALDROMMA HEOSE, 'Upper Hill-back Farm'; BALDROMMA HEIS, 'Lower Hill-back Farm'; KEILL-PHERIC-A-DRUMMA (*y Dromney*), 'Patrick's Church of the Hill-back.'

Kione, in EARY-NY-KIONE, 'Hill-Pasture (or Shealing) of the End (of the Hill)'; and in GOB-NY-KIONE, 'Point of the Head,' where *kione* is a promontory.

King, the plural, in PORT-NY-DING, 'Port of the Heads.' This is under the high ground north of Bradda Head.

Cromoge (I.), in GLIONE CRAMMAG, 'Little Cliff Glen.'

Reeast, in AWIN-NY-REEAST, 'River of the Waste'; LHOOB-Y-REEAST, 'Gulley of the Waste.'

Garee, in BALLAGAREE, 'Stony Land Farm'; KIONE-NY-GAREE, 'End of the Stony Land'; CLOSE-NY-GAREY, and CLOSE-Y-GAREY, 'Close of the Stony Land.' It was in a boggy basin, called Close-y-Garey, near St. John's, that the complete skeleton of an elk, now in Castle Rushen, was found in 1897.

Clagh, in SLIEU-NY-CLOGH, 'Hill of the Stone,' near Foxdale, where there is a huge granite boulder: this hill is now usually called 'Granite Mountain'; in KERROO-NY-CLOUGH, 'Quarter of the Stone'; CLYCLOUGH, 'Stone Fence'; LHERGY-CLAGH-WILLY, 'Willy's Stone Slope'; and in GOB-NY-CLAGHYN-BANEY, 'Point of the White Stones.'

(*b*) *Sea-coast.*

Baie, in GOB-YN-AA, 'Point of the Bay.' This headland, which is to the north of Bradda, is called *The* NAY in the Ordnance Map, but it is called GOB-YN-AA by the fishermen.

Boe, in *Sandwick* BOE, 'Sand-creek Sunken Rock,' in Castletown Bay.

Beeal, in OOIG-NY-VEEAL, 'Cave of the Entrance.'

Mwyllin (fancifully), in CREG MWYLLIN, 'Mill Crag,' a flat rock in the sea.

Carrick, in BAIE-NY-CARRICKEY, 'Bay of the Rock.'

Ellan, in *Ghaw*-YN-ELLAN, 'Cove of the Island.'

Innis, in PURT-NY-HINSHEY, 'Port of the Island,' an old name of Peel.

Purt, in BALLAFURT, 'Port Farm'; CROT-Y-FURT-CALLOW, 'Callow's Port Croft'; GOB-NY-PORT-MOAR, 'Point of the Big Port'; and GOB-YN-PHURT, 'Point of the Port.'

Traie, in KENTRAUGH, formerly KENTRAIE, 'Shore End'; KIONE-Y-TRAIE, 'End of the Shore,' a headland in Port Erin Bay; LAG-Y-TRAIE, 'Hollow of the Shore'; and MAGHER-Y-TRAIE, 'Field of the Shore.'

(*c*) *Glens, Lowlands, Rivers, and Bogs.*

Glione, in BALLAGLANNY, BALLAGLIONNEY, BALLALONNEY, and BALLALONNA, 'Glen Farm'; and BRAID-NY-GLIONNEY, 'Gorge of the Glen.'

Lheeanee, in BALLALHEANEY, 'Meadow Farm'; CLOSE-NY-LHEANEY, 'Close of the Meadow.'

Lheeanag, in CRONK-Y-LEANNAG, 'Hill of the Little Meadow. This is a little isolated hill surrounded by a boggy hollow

Lag, *laggey*, in BALLALAG, 'Hollow Farm'; RHULLICK-Y-LAGG-SHLIGGAGH, 'Graveyard of the Shelly Hollow'—this is the Manx name of the stone circle at the Sound, opposite the Calf; and ALLHAGGAGH, 'Ford of the Hollow.'

Lig (the plural), in BALLALIG and BALLIG, 'Hollows' Farm.' On BALLALIG, in Braddan, there is a tumulus, where urns have been found.

Barney, in BALLABERNA and BALLABENNA, 'Gap Farm'; and possibly in CHIBBYR-Y-VAINNAGH, 'Well of the Gap.'

Coan, in BALLAGAWNE, formerly BALLACOAN, 'Ravine Farm,' in Lonan; BELEGAWN (*Beal-y-coan*), 'Mouth of the Ravine'; PURT-NY-COAN, 'Port of the Ravine'; and possibly in BALLACOINE and BALLACOYNE, 'Ravine Farm.'

Cooil, in BALLACOOILEY, 'Nook Farm'; and CROIT-NY-COOILLEY, 'Croft of the Nook.'

Awin, in CASSNAHOWIN (*ny-awin*), 'Foot of the River'; BALNAHOWIN, 'Farm of the River'; BALLAHOWIN, 'River Farm'; MULLENLAWNE (in 1602 MULLIN-NY-HAWIN), 'Mill of the River'; LAG-NY-AWIN, 'Hollow of the River'; BILLOWNE, formerly BELOWNE (*Beeal*), 'River Mouth'; and LIARGEY-NY-HOUNE, 'Slope of the River.' There is a stone circle at BILLOWNE.

Aa, a, ah, in BALLANEA (*yn-aa*), 'Farm of the Ford'; and in MULLEN DOWAY (ob.) (*Doo-aa*), 'Black Ford,' now Union Mills on the river Dhoo.

Lhing, in BALLALING, 'Pool Farm'; and AAH-NY-LINGEY, 'Ford of the Pool.' [(I.) DUBLIN.]

Strooan, in BALLASTROOAN, 'Stream Farm'; CASS-NY-STROOAN, 'Foot of the Stream'; CASS-STROAN, 'Stream Foot'; BULTROAN (*Bwoaillee*), 'Stream Fold,' where the stream flows past a cattle-fold; GOB-NY-STRONNA, 'Point of the Current,' at the end of Maughold Head, where the tides meet; and in BAIE CASS STROAN, 'Stream Foot Bay.'

Eas, in RHENEAS or RHENAS, 'Waterfall Ridge'; and MULLEN RHENEASH, 'Waterfall Ridge Mill.'

Alt (plural *altyn*), in GLIONE AULDYN and GLEN ALTYN, 'Mountain Streams' Glen.' (But see *Alt*, p. 88.)

Logh, in CASHTAL-LOUGH, 'Lake Castle'; BALLALOUGH, 'Lake Farm'; DOLLOUGH MOAR (*Doo*), 'Big Black Lake'; and DOLLOUGH BEG, 'Little Black Lake'; in GLENLOUGH, 'Lake Glen'; KIONELOUGH, 'Lough End'; and DREEMLOUGH, 'Hill-back Lake.' All these *loghs* are either drained or have become very diminutive.

Loughan, in KNOCK-A-LOUGHAN (*y*), 'Hill of the Pond.'

Currach, in GLENCORRAGH, 'Bog Glen'; and STROOAN CURRAGH, 'Curragh Stream.'

Moainee, in BALLAMONA, 'Turbary Farm'—part of the farm of this name in Lezayre was formerly one of the islands in Mirescogh Lake; CROIT-NY-MONA, 'Croft of the Turbary'; CLY-NA-MONA, 'Hedge of the Turbary'; *Gullet* CREEAGH MOAINEE, 'Turbary Stack Gullet'; CRONK-NE-MONA, 'Hill of the Turbary.'

Ros (see *Doubtful Names*), in PULROSE, formerly POOYLROISH, 'Wood Pool.'

Dubbyr, in LHING DUB, 'Pool Pool,' under Glenfaba Bridge.

Ellan, in CLOSE-AN-ELLAN, or CLOSE-AN-ALLAN, 'Close of the Island'—the central part of the farm of CLOSE-AN-ALLAN in Lezayre was formerly one of the islands in Mirescogh Lake; BALLELLIN, formerly BALLELLAN, 'Island Farm'; and BARNA-ELLAN-RENNY, 'Ferny Island Gap.'

Ellan in these names does not refer to an island in the sea, but to patches of cultivated land which were formerly surrounded by swamps, but are now for the most part drained.

(*d*) *Position.*

Cass, in BAIE-CASS-STROAN, 'Stream Foot Bay.' It may be mentioned here that the farm name BALLACOSNAHAN is from the surname COSNAHAN, which seems to have been derived originally from *Cass-ny-Awin* (see pp. 97, 114).

(*e*) *Human Habitation.*

Balla, in SHENVALLA, 'Old Farm'; and CORVALLEY, possibly 'Cori's Farm'; and CROSS-VALLA, 'Cross Farm.' This farm, which is in West Baldwin, contains the remains of a large stone circle, and there was once perhaps a cross there.

Lieh, in BALLIE, 'Half Farm.'

Magher, in BALLAVAGHER, 'Field Farm.'

Bwoaillee, in ARDUAILEY, 'High Fold'; and its plural *Bwoailtyn*, in BRAID-NY-BOSHEN, 'Hill-back Paddock.'

Faaie, in DREEMFAAIE, 'Shoulder of the Flat.'

Dhoon, in BALDOON, 'Close Farm.'

Close, in BASTIN'S CLOSE, and *Island* CLOSE.

Cleiy or *cleigh*, in MWYLLIN-NY-CLEIY, 'Mill of the Hedge,' which may possibly have been so called from being on the boundary between Patrick and German. It is the mill called BALLYHIGG in the manorial roll of 1511; in BALNYCLYBANE, 'Farm of the White Hedge'; and in BALLACLYBANE, 'White Hedge Farm.'

Croa, in BALLAGROA, 'Pen (or Fold) Farm.'

Injeig, in BALLINJAGUE, 'Unploughed Corner Farm.'

Croit, in COOIL CROFT, 'Croft Nook.'

Keeill, in numerous farms called BALLAKILLY, 'Church Farm,' or 'Cell Farm.' These are invariably found near the sites of ancient *keeills*, or of modern churches, which were usually built on old sacred sites. In BALLAKILLEYCLIEU, 'Church Hill Farm'; BALLACURNKEIL, formerly BALLACARN-Y-KEIL, 'Cairn of the Church Farm'; GLION-Y-KILLEY, 'Glen of the Church'; LAG-NY-KEILLEY, 'Hollow of the Church'; also probably in BALLAGILLEY in several parishes (but see p. 147). At LAG-NY-KEILLEY, a little glen dividing Rushen and Patrick, at the foot of the precipitous west side of Cronk-ny-iree-lhaa, there are the remains of an old chapel, called St. Lex's (see p. 141), with a burial-ground surrounded by a wall about two feet high. Within this enclosure, according to tradition, are the graves of the early Manx kings; also possibly in RHENCELL, 'Church Ridge,' which is on the west side of Laxey Glen, but the soft 'c' of RENCELL renders the derivation doubtful. There is a KEEILL VINE, 'Matthew's Cell,' close by.

Cabbal, in CREGACABLE (*y-cabbal*), 'Crag of the Chapel'; MAGHER CABBAL, 'Chapel Field,' near KILLABRAGGA; BAIY-Y-CHABBAL, 'Chapel Bay,' now usually known by its English name, at Port St. Mary. The site of St. Mary's Chapel, after which the port was named, is there.

Ruillic, in MAGHER-Y-RUILLIC, 'Field of the Graveyard,' where there are the remains of a *keeill*, of a well, and near the well a large flat block of granite, having in its centre a cavity, which may have formed the socket of a cross; in CABBAL RULLICKY, 'Graveyard Chapel'; and SHEN ROLLICK, 'Old Graveyard.'

Oaie, in CRONK-NY-HEY, 'Hill of the Grave.'

Lheim, in CREG-YN-LHEIM, 'Crag of the Leap.'

Cashtal, in BALLEY-CASHTAL, which is now translated into English, and called 'Castletown.' It was so named from its famous castle, RUSHEN; in GOB-YN-CASHTAL, 'Point of the Castle,' and in the curious combination *Fort* CAISHTAL. This is an ancient fortified earthwork near the Cloven Stones. All the Manx *cashtals*, with the exception of those of RUSHEN and PEEL, are ancient earthworks.

Soalt, in KNOCK-E-THOLT (*y*), 'Hill of the Barn.'

Mwyllin is very common in BALLAWYLLIN, in one case corrupted into BALLAWOOLIN, 'Mill Farm.' It is found also in RHENWILLEN, 'Mill Ridge,' where there is a windmill; in CRONK-NY-MWYLLIN, 'Hill of the Mill'; GLEN WILLAN, 'Glen of the Mill'; PORT-Y-VULLIN, formerly PORT MOLLIN, and PUIRT-NY-MWYLLIN, 'Port of the Mill'; BOLEE WILLIN (*Bwoaillee*), 'Mill Fold.' Windmills are now very uncommon.

Brebag, in BALLABREBBAG, 'Kiln Farm'; and PORT BRAVAG, 'Kiln Port.'

Droghad, in KIONEDROGHAD, 'Bridge End.'

Lane (see p. 103), in BALLALHANE, 'Lhen-trench Farm'; and KIAN-NY-LHANE, 'End of the Lhen-trench'; also possibly in KIARLANE, CARLANE, or KILLANE (see p. 118).

Keim, 'a stile,' in MAGHER-Y-KEIM, 'Field of the Stile.'

Cassan, 'a path,' in GOB-NY-CASSAN, 'Point of the Path.' [(I.) ARDNAGASSAN, (G.) AIRIEHASSAN.]

Crosh, in BALLACROSHA and BALLACROSS, 'Cross Farm.' BALLACROSHA is the name of the farm upon which the village of Ballaugh stands, where, till recently, there was a cross inscribed with runes. Urns have been found at BALLACROSS in Arbory. By the well on this farm it is said that there stood a cross, where all christenings used to be made. Until very recently water was brought from it for every christening at the parish church. There was formerly a stone circle on BALLACROSS in Marown.

Carn, in BALLACURNKEIL, formerly BALLACARN-Y-KEIL (*keeilley*), 'Cairn Farm of the Church'; and in the adjoining farms BALLACURNKEIL-MOAR, 'Big Cairn Farm of the Church'; and BALLACURNKEIL-BEG, 'Little Cairn

Farm of the Church.' There was formerly a *keeill* on BALLACURNKEIL, but now all that is left of it is a cairn of stones. The name of the mountain on which these farms lie is spelled SLIEAU CURN or SLIEAU CAIRN, formerly SLIEAU CARN, 'Cairn Mountain'; probably also in *Mount* KARRIN, 'Cairn Mount'; on the summit of this mountain there is a natural mound, which, at a distance, exactly resembles an artificial cairn.

Carnyn (plural), in MARA-NY-GRANANE, 'Field of the Cairns.'

Carnane, originally a diminutive of *carn*, is now used with precisely the same meaning. It is found in BALLACARNANE-MOOAR, 'Big Cairn Farm,' and BALLACARNANE-BEG, 'Little Cairn Farm.' There are the remains of a *keeill*, with its burying-ground, on BALLACARNANE BEG, and on BALLACARNANE MOOAR there is a large upright stone with five 'cup' marks.

Baare or *Bayr*, in BALLAVARVANE, BALLAVARANE, and BALLAVARRAN, 'White Road Farm'; also in CASHTALL-Y-VAREVANE, 'Castle of the White Road,' where there are the remains of an earthwork. All these are corruptions of *bayr-vane;* in BALLAVARE, BALLAVAIR, and BALLAVEAR, 'Road Farm'; BEALEVAYR (*y*) or BEALEVEAR, 'Entrance of the Road'; and CROT-Y-VEAR, 'Croft of the Road.'

Lan, 'an enclosure' (a fold), possibly in *The Car*LANE, *The Kiar*LAINE, or *The Kil*LANE, which may mean 'The Brushwood Fold'; and in STROOAN-NY-*Car*LANE, now usually called *The Kil*LANE *River*, 'Stream of the Brushwood Fold' (see *post*).

Chibbyr or *tiobyr*, in LAG-NY-CHIBBER, 'Hollow of the Well'; and possibly in GARA-NA-CHIBBERAUGH, 'Garden of the Wells,' *chibberaugh* being perhaps intended for *chibby-raghyn*, the plural of *chibbyr*.

Garey, in BALLAGAREY, 'Garden Farm.'

The following are doubtful:

A, ah, in KENNA or KINNA (*Kione-a*), 'Ford End.'

Rhaa, in LHERGY RHAA, 'Fort Slope' (see p. 91).

Braid, in EARY BRAID, 'Braid's Shealing,' where *Braid* is probably a man's name.

Aeree, in DREEM-BEARY, 'Hill-back Shealing.'

Part II

AFFIXES ONLY

(*a*) *Sea-coast.*

Keayn, 'the sea,' in MAGHER-Y-CHEAYN, 'Sea Field,' on the Sound of the Calf, the most south-westerly field in the island.

Roayrt, 'spring-tide,' in CARRICK ROAYRT, 'Spring-tide Rock.' This rock is only covered completely at spring tides.

Kellys, 'a strait,' in GLIONE-NY-CHELLYS, 'Stream of the Strait' (see p. 95).

Kesh, 'froth, foam,' in BALLA KESH, 'Foam Farm.' This farm is by the sea, and, when it is stormy, the foam is blown upon it. *Kesh*, though not found in Irish or Gaelic, is used in colloquial Manx.

Ushtey, 'water,' in GOB-YN-USHTEY, 'Point of the Water,' and *Ghaw* USHTEY, 'Water Cove,' where there is a small stream of fresh water. [(I.) BALLINISHA, (G.) BENASKIE.]

Sloat, 'a small pool, or low water' (always by the sea), in GOB-NY-SLOAT, 'Point of the Low Water'; and TRAIE-NY-SLOAT, 'Strand of the Little Pool.' The Irish *slod* means 'a little standing water.'

(*b*) *Rivers, Bogs, etc.*

Glaise, *glais*, or *glas* (I.), 'a small stream, a brook,'[1] is not found in our dictionaries, and is not known colloquially, but it is probably the second element in the name of the largest town in the island, DOUGLAS, or, as it is called by Manx-speaking people, DOOLISH, and in the name of the headland on the south side of Douglas Bay, KIONE DOOLISH, now DOUGLAS *Head*. The popular derivation of this name is from the names of the two rivers DHOO and GLASS, meaning respectively 'black' or 'dark' and 'gray' or 'blue,' which unite above the town (see p. 166). Unfortunately, this derivation is phonetically impossible, because *glas* can only become *ghlas* or *las*, not *ghlish* or *lish*. Similar to it is the interpretation of the learned Professor Zimmer, who considers that DOOLISH is an

[1] O'Reilly's Irish Dictionary.

abbreviation of (*Balla-*) *Dhoo-glass*, 'Town of Dhoo-glass,' in the same way as DUBLIN stands for *Ath-cliath-Dublin*, and that *glas* in the original meaning of stream is nowhere found in Celtic literature. But he must surely have meant *Dhoo-glaiss*, the genitive, which would yield (*Balla-*) *Dhoolish*. There is, however, no evidence of the existence of the name of the town in this form. As regards his second statement, there is no difficulty in showing that it is too sweeping. Stokes, quoting from the *Book of the Dun Cow*, gives the phrases *medon na glassi*, 'in the middle of the brook,' and *bru Dub-glaissi*,[1] 'on the brink of the Black-brook,' and from thence he deduces a feminine noun, '*glais* (*rivulus*) with an old Irish genitive *glassi*, which at a later date became *glaissi* or *glaisse*'[2]; while Professor Rhys points out that this genitive, *Dub-glaissi*, implies a nominative, *Dubglais*, 'Black Stream,' which would naturally become *Doolish* without requiring any *balla* to put it into the genitive.[3] 'Black Stream,' then, seems to be the most likely derivation of the Manx DOUGLAS, which may be compared with the English BLACK-BURN and BLACK-POOL.[4]

Laagh, 'mire, mud, slush,' probably in BALLAUGH, 'Mire-town.' The village so called has given its name to the parish in which it is situated. In 1231 it was called BALLALAUGHE, and in 1775 Vicar-General Wilks, then Rector of Ballaugh, explained its name, in answer to a query from Pennant, the antiquary, as being 'from the Manx: *Bal-ny-laghey*, which *laghey* signifies *mire* or *mud*, wherewith this Parish formerly abounded from the number of quags or mires in the E. side thereof.' But a deriva-

[1] *Gott. Gel. Anz.*, xviii., No. 18. *Dub-glaissi* comes from the fragment of the translation into Irish (at the beginning of the *Book of the Dun Cow*) from Nennius. The Latin is, '*Super aliud flumen, quod dicitur Dubglass*'; it ought to have been *Dubglais*.

[2] Celtic Declension, p. 20.

[3] In a letter to the writer Professor Rhys also points out that there was a *Dub-gleis*, 'Black-brook,' which occurs in the *Liber Landavensis* as *Dub-leis* and *Du-gleis*, the modern form being *Dulais*, of which *Dowlais*, near Merthyr Tydfil, is a representative. This is pronounced *Dowlish* on the spot.

[4] This is also Sir H. Maxwell's opinion; see *Scottish Land Names*, p. 15.

tion from *lough*, 'lake,' is also possible. In Durham's map of 1595 the name of the village is written BALLALOUGH, 'Lake-town,' and a lake which drained to the westward by the Killane River is shown to the north of it. [(I.) GORTNALAGHAGH.]

Farrane, 'a spring, a fountain,' in BALLANARRAN, 'Spring Farm' (there is a spring by the farm), and in SLIEAU-NY-FREOGHANE, a map-maker's error for SLIEAU-NY-FARRANE, 'Hill of the Spring.' There is a spring which gushes out on the side of this hill, and, as its name is always pronounced *farrane*, not *freoghane*, 'bilberry,' by Manx people, there can be little doubt but that the derivation given is the proper one. It seems probable that the name CREG-YN-ARRAN or CREG-Y-ARRAN means the 'Rock of the Spring,' as the initial *f* is frequently elided in Manx, and, moreover, the only other possible interpretation, 'Rock of the Bread,' is not in any way appropriate.

Cuilleig, 'a nook,' originally a diminutive of *cooil*, in CHLEIG-NY-CUILLEIG, 'Hedge of the Nook.'

(*c*) *Position.*

Under this heading we have only *bun* or *bunt*, in BALLABUNT, formerly BALNYBUNT, 'Farm of the End,' or 'End Farm,' which is on the boundary between Braddan and Marown [(I.) BALLYBUNINTABBY]; and *goll*, *goull*, 'a fork,' in THALLOO-EDDYR-A-GOULL, 'Land between the Fork,' a name given to a piece of land between two branches of a stream.

(*d*) *Buildings, Wells, Roads, etc.*

Uhllin, 'a stack-yard or hay-yard,' in MAGHER-YN-ULLIN, 'Field of the Stack-yard.' This word would seem to be a corruption of the Irish *ith-lann*.

Keilleig, 'an enclosure belonging to a church or chapel,' probably originally a diminutive of *Keeill*, in CRONK-Y-KEILLEIG, 'Hill of the Church Enclosure.' There are the remains of a *keeill* and its little graveyard at this spot.

Cott, *coit*, 'a cott or cottage built on a *croitt*' (or croft), which seems to be simply a corruption of the English word,

is found only in BALLAHOTT, formerly BALLACOTT, 'Cottage Farm.'

Creagh, 'a stack,' in *Gullet*-CHREAGH-MOAINEE, 'Turbary Stack Gullet'; and LOUGH-NY-GREEAGH, 'Lake of the Stack.'

(*e*) *Offices, Trades, etc.*

Ree, 'a king'; probably in SLIEAU REE, 'King's Hill'; BOL REIV, 'King's Fold'; CLOSE REI and CLOSE REIGH, 'King's Close'; and CASHTAL REE GORREE, 'King Gorree's Castle.' This last, however, is merely a modern and fanciful name for an earthwork on a neck of land west of Gob Gorrym in Andreas. [(I.) MONAREE, (G.) ARDREE.]

Chiarn, 'a lord,' signifying the Lord of the island, in SLIEAU CHIARN, 'Lord's Hill'; KEEILL-YN-CHIARN, 'Cell of the Lord'; CLOSE-Y-CHIARN, 'Close of the Lord'; CHIBBER-Y-CHIARN, 'Well of the Lord,' and MAGHER-Y-CHIARN, 'Field of the Lord,' in Marown. In this field is the so-called 'St. Patrick's Chair,' in which the saint is said to have sat when he blessed the Manx people. The 'chair' is really a cromlech, or rather the remains of one. Its lower portion consists of a platform of stones and sods, seven feet six inches long by three feet six inches deep. On the platform stand two upright slabs of granite, with crosses on their western faces. *Chiarn* may possibly occur also in PURT CHIARN, 'Lord's Port,' as Porterin is sometimes called, and in *Boeyn* PURT CHIARN, 'Lord's Port Sunken Rocks,' near Aldrick.

Aspick, 'a bishop,' in BALLASPICK, and a corrupt BALLASPET and BALLASPIT, 'Bishop's Farm'; in CURRAGH-AN-ASPICK (*yn*), 'Curragh of the Bishop.' This was the bishop's turbary in the *Curragh* at Ballaugh. [(I.) MONASPICK, (G.) ERNESPIE.]

Abb, 'an abbot.' It is tempting to derive RENAB, 'Abbot's Ridge,' from this name, but as there is no abbey property at RENAB, which is a ridge at the confluence of two streams in Maughold, such a derivation must be regarded as doubtful. The abbot of Rushen was formerly a spiritual baron, and had great influence in the island. [(I.) BALLANAB, (G.) BALNAB.]

Saggyrt, 'a priest,' in BALLATAGGART, 'Priest's Farm.' This name may possibly be derived immediately from the personal name TAGGART, which, however, is itself derived from *saggyrt* (see p. 45). [(I.) DERRYNASAGART, (G.) ALTAGGART.]

Pesson, 'a parson,' appears to be simply a corruption of the English word. We have it in CROIT-E-PHESSON, 'Parson's Croft,' and probably in BALLAPHESSON, 'Parson's Farm.' These are both glebes. But it should be noted that the latter is on the *treen* of KIRK SUASAN, in Rushen, of unknown meaning, with which it may have some connexion. [(I.) BALLYFAESOON.]

Managh, 'a monk,' in CLOSE MANAGH, 'Monk's Close,' which, according to the *Liber Vastarum* of 1606, was 'a piece of ground of one daymath of hay, and in BALLAMANAGH, 'Monk's Farm.' There are several BALLAMANAGHS, all found on abbeyland, which are liable to be confounded with the more numerous BALLAMEANAGHS, 'Middle Farms.' [(I.) ARDNAMANACH.]

Caillagh (pl. *cailleeyn*), 'an old woman, a nun'; only in LAG-NY-CAILLEEYN, 'Hollow of the Nuns.' It is said that there was once a nunnery in the valley to the east of Cronk Sumark, on the Grange estate (see p. 133), and that LAG-NY-CAILLEEYN is the name of the avenue where the nuns once walked. According to the *Manks Advertiser* (June 4, 1801), the foundations of this nunnery were dug up and cleared away in 1801.

Druiaght, 'sorcery, a druid,' in CABBAL DRUIAGHT, 'Druid's Chapel.' This chapel, with a burial-ground, is close to Ballahutchin in Marown. It is on a slightly elevated circular mound, about forty-eight feet in diameter. The chapel itself is fifteen feet by twelve feet. Just enough remains of the walls to show its form. Its name, however, is due to modern inventiveness. If old it would certainly have been corrupted into some such form as the Irish *drui* (gen.), *druad*, in LOUGHNADROOA, or GOBNADRUY.

Briw, 'a judge,' possibly in KNOCK-E-VRIEW, 'Judge's Hill,' and BALLAVRIEW, 'Judge's Farm,' but they are more probably from the surname BREW (see p. 47).

Meoir, 'a moar,' the official appointed to collect the lord's rents and fines, in BALLAVOAR, 'Moar's Farm.'

Crutire (*I.*), 'a harper,' possibly in GLENCRUTCHERY, formerly GLENCRUTTERY, 'Harper's Glen.' This word is not found in our dictionaries, which give *claaseyder* for a harper, and *claasagh* for a harp. Bishop Phillips, however, whose Manx Prayer-Book was written about 1610, gives the word *kruit* for a harp.

Gaaue, 'a smith,' in BALLAGAUE, 'Smith's Farm,' and perhaps in BALLAGAWNE with the same meaning, though the latter more probably comes directly from the personal name GAWNE; also in GEAYLIN-Y-GAAUE, 'Shoulder of the Smith,' the name given to a rock in the sea. [(I.) BALLYGOWAN, (G.) BALNAGOWAN.]

Seyir, 'a carpenter,' in BALLASEYR, 'Carpenter's Farm.' *Teer* in BALLA-TEER, the name of an adjacent farm in Andreas, seems also to be a corruption of *seyir*, and *Ooig*-NY-SEYR is 'Cave of the Carpenter.' [(I.) RATHNASEER, (G.) DRUMNATIER.]

Fidder, 'a weaver,' in THIE-NY-FIDDER, 'House of the Weaver.' Hand-loom weaving, more especially of flannel, is still carried on in the country to a small extent.

Beaynee, 'a reaper,' in CLOSE-NY-VEAYNEE, 'Close of the Reaper.'

Joarree, 'a stranger, an alien, a foreigner, in EAIRY JORA, formerly EAIRY JOAREY, 'Stranger's Shealing,' and BALLAJORA, 'Stranger's Farm.' In the Isle of Man formerly all who were not natives were called strangers or foreigners.

Maarliagh, 'a thief,' in GLIONE MAARLIAGH, 'Thief Glen.' It is not known how this name was acquired.

The following names arise from industrial occupations having been carried on at the places they indicate:

Fasney, 'a winnowing,' in STROOAN FASNEE, 'Winnowing Stream,' so called from the mill which it drives.

Garmin, 'a weaver's beam,' in BALLAGARMAN, 'Weaver's Beam Farm.'

Tuar, 'a bleach-green,' in BALLATHOAR, formerly BALLNETHOAR, 'Bleach-green Farm,' and GLIONETHOAR, 'Bleach-green Glen.' There were formerly bleach-greens in both

these localities. This word is not found in the Manx Dictionaries. [(I.) BALLITORE.]

(*f*) *The Animal Kingdom.*

Tarroo, 'a bull,' in MAGHER-YN-THARROO, 'Field of the Bull,' and POOYL THERRIU, 'Bull's Pool.'

Dow, 'an ox,' in *Ghaw*-YN-GHOW, 'Cove of the Ox.' An ox with a plough is said to have fallen into this cove and to have been drowned there.

Boa (gen. pl. *ny baa*), 'a cow,' in CREG-NY-BAA, 'Rock of the Cows.'

Maase, 'cattle,' in BALLAVAASE, 'Cattle Farm.' This farm in German is where the cattle were formerly kept which were slaughtered for the use of the garrison of Peel Castle. On this Professor Zimmer comments: 'One is immediately reminded by this *maase*, "beast for slaughter," of the Irish *maise*, "food, victuals," which appears in Fiacc's *Hymnus*, *maise doine nistoimled*, "men's food he ate not."' *Maase* also probably occurs in LOUGHAN-NY-MASHEY, or MAIDJEY, 'Pond of the Cattle,' which has now disappeared.

Muc, 'a pig,' in BOAL-NA-MUCK, or BOOL-NA-MUCK, 'Place of the Pig'; TOWL-NY-MUCK, 'Hole of the Pig'; and BOOIL-NA-MUCK, 'Fold of the Pig.' [(I.) SLIEVENAMUCK, (G.) BALMUCK.]

Muc-aill, 'a sow,' in CRONK-NY-MUCAILLYN, 'Hill of the Sows.' There was formerly a curious breed of wild pigs, called *purrs*, which is now extinct.

Collagh, 'a stallion' (of the male of most animals, but usually of a horse), in CRONK-COLLACH, 'Stallion Hill,' and CLOSE-NY-CHOLLAGH, 'Close of the Stallion.'

Mohlt (pl. *muihlt*), 'a wether,' in GLEN-Y-MULT, 'Glen of the Wethers'; CRAIG-NY-MULT, 'Crag of the Wethers'; and CREG-NY-MOLT, 'Crag of the Wether.' [(I.) ANNAMULT.]

Lheiy, 'a calf,' in BALLALHEIY, 'Calf Farm.' [(I.) CLONLEIGH.]

Colbagh, 'a heifer,' in CLOSE-NY-CHOLBAGH, 'Close of the Heifer.' [(I.) KILNACOLPAGH.]

Keyrr or *keyrrey* (pl. *kirree*), 'a sheep,' in TOWL-*Ghaw*-NY-KIRREE, 'Hole of the Creek of the Sheep,' and *Giau*-NY-KIRREE, 'Creek of the Sheep,' where sheep were swum ashore; in EANYN-YN-GIRRACH, 'Precipice of the Sheep'—this is steep, yet not so steep that sheep cannot graze on it; and BALLAKEERAGH, 'Sheep Farm.' [(I.) MEENKEERAGH, (G.) BALKEERIE.]

Eayn, 'a lamb,' in KNOCK-Y-NEAN (*yn-ean*), 'Hill of the Lamb.' This is a tumulus in Andreas. [(I.) GORTANOON, (G.) DRUMALONE.]

Feeaih, 'a deer,' in CARRICK-A-FEEAIH, 'Rock of the Deer,' in Lonan; in LHEIM FEEAIH, 'Deer's Leap,' at a bend of the narrow stream, just above the chapel at the head of Sulby Glen, and in CURRAGH FEEHEH, 'Deer's Curragh,' in German. It is said that the skeleton of an elk had been discovered there. [(I. and G.) DRUMANEE.]

Eagh, 'a horse,' in BALLANEAGH (*yn-eagh*), 'Farm of the Horse.' [(I.) KINEAGH.]

Cabbyl, 'a horse,' in GIAU-NY-CABBYL, 'Cove of the Horse'—this is the cove whence horses were swum across to the Calf Island; and in SLOC-NA-CABBYL-SCREEVAGH, 'Pit of the Scabby Horse' (see p. 175). This word has been adopted from the late Latin *caballus* both by the Celts and the Scandinavians. [(I.) GORTNAGAPPUL.]

Sharragh, 'a foal,' in KNOCKSHARRY, 'Foals' Hill'; CHIBBYR HARREE, 'Foals' Well'; GOB-NY-SHARREY, 'Point of the Foals'; BALLACHARREE, 'Foals' Farm'; and possibly in BALLAHARRA and BALLAHARRY. The well-known CAIRN SHARRAGH VANE, 'White Foal Cairn,' is a huge block of white quartz in the mountains near Druidale. It is now usually called '*The* SHARRAGH VEDN.' [(G.) BARSHERRY.]

Moddey (pl. *voddee*), 'a dog,' in COOIL VODDY, 'Dog Nook'; CRONK-Y-VODDEY, 'Hill of the Dog, or Dogs'; ELLAN-Y-VODDEY, 'Isle of the Dog, or Dogs,' in Ballaugh *Curragh*; CARRICK-Y-VODDEY, 'Rock of the Dog, or Dogs'; MWYLLIN MODDEY (ob.), 'Mill (of the) Dog,' now known as 'The Dog Mills'; and in various BALLAMODHAS and BALLAMODDEYS, 'Dog Farm.' On the farm of BALLAMODHA in Malew there is a granite font, which probably belonged to an adjoining *keeill*. [(I.) KNOCKAVADDY, (G.) BLAIRMODDIE.]

Quallian, 'a whelp, cub,' is in local names applied to a low hill when near a higher one, as in CREG-Y-WHALLIAN, 'Crag of the Whelp'; LHERGY-AWHALLAN (*Aah-whallian*), 'Whelp's Ford Slope'; and AWHALLAN, 'Whelp's Ford'; also probably in SLIEAU WHALLIAN, 'Whelp's Mountain,' near the loftier South Barrule. Down the steep northern side of this mountain the witches who survived the ordeal of being ducked in the Curragh-glass are said to have been formerly rolled in barrels with spikes inside. [(G.) ALWHILLAN.]

Goayr, 'a goat,' in GLIONE-NY-GOAYR, 'Glen of the Goat'; and CLOSE-Y-GAUR, 'Close of the Goat.' [(I.) GLENAGOWER, (G.) ARDGOWER.]

Shynnagh, 'a fox,' in CRONK SHYNNAGH and CRONK SHANNAGH, 'Fox Hill,' also in LHEIM-Y-CHYNNEE, 'Leap of the Foxes,' a perpendicular cliff in Rushen. Foxes are now extinct in the island, but the records tell us that they formerly existed. [(I.) COOLNASHINNAGH, (G.) AUCHENSHINNAGH.]

Mwaagh, 'a hare,' in TOWL-Y-MWAAGH, 'Hole of the Hare.'

Conning, 'a rabbit,' in CLOSE CONNING, 'Rabbit Close'; CROIT-NY-GONNING, 'Croft of the Rabbit'; CROIT GONNING, 'Rabbit Croft,' and possibly in MAGHER-Y-CUNNY, 'Field of the Rabbits.' [(I.) KYLENAGONEEN.]

Kayt, 'a cat,' in CRONK-Y-CATT, 'Hill of the Cat.' It is tempting to derive the name of this place from the Irish *cath*, 'a battle,' especially as there is a tumulus on it; but, if it were so, it could scarcely have acquired its present hard sound. [(I.) CARNAGAT, (G.) CRAIGENCAT.]

Raun, 'a seal,' in CARRIGRAUN, 'Seal Rock'; CREG-NY-ROAN, 'Rock of the Seal;' *Ghaw* RAUN, 'Seal Cove,' and GOBNY-ROINNA, 'Point of the Seals.' Seals were formerly common off the Manx coast, but they are now rarely seen. [(I.) CAIRICKROAN.]

Maggle, 'a testicle,' in SLIEAU MAGGLE, 'Testicle Hill.' It was probably so called because the shepherds brought the mountain lambs together there to be cut. [(G.) BARNEAN, (I.) LISNANEANE.]

Eean (pl. *ein*), 'a bird,' generally used of chickens, possibly in DHYRNANE, which may be a corruption of *Dubhyr-yn-*

ain, 'Pond of the Birds' (see *The* DHOOR, p. 91). This pond was drained about forty years ago. The creek in Maughold of the same name, which is close by, has evidently been named after it, and in CLOSE-NY-EANLEE, 'Close of the Chickens.' [(I.) LISANEANE, (G.) BARNEAN].

Ushag, 'a bird,' in CHIBBER-NY-USHAG, 'Well of the Bird,' and CROIT-NY-USHAG, 'Croft of the Bird.' This word is common in colloquial use, and is found in the Manx Bible. There is nothing corresponding to it in Irish or Gaelic.

Urley, 'an eagle,' in CRONK URLEY, 'Eagle Hill,' where a Tynwald Court was held in 1422. It is called RENEURLING in the Statute Law Book, which would seem to be a corruption of REN-URLEY, 'Eagle Ridge.' Eagles and falcons were formerly common in the Isle of Man, which the Stanleys received from the English Crown for the nominal obligation of presenting a cast of falcons at each coronation. [(I.) CRAIGANULLER, (G.) BENYELLARY.]

Feeagh, 'a raven,' in GLIONE FEEAGH, 'Raven's Glen'; CREG FEEAGH, 'Raven's Crag'; EDD FEEAGH VOOAR, 'Big Raven's Nest'; and CROTT-Y-DAA-FIAG, 'Croft of the Two Ravens.'[1] [(I.) CARRICKANEAGH, (G.) BENNAVEOCH.]

Earkan, 'a lapwing,' in TRAIE-NY-EARKAN, 'Strand of the Lapwing'; and PARK-NY-EARKAN, 'Park of the Lapwing.' This word is not now used in colloquial Manx, but it is found in the Manx Bible.

Fannag, 'a crow,' in CRONK-NY-FANNAG, 'The Hill of the Crow'; and CREGGAN-Y-ANNAG, 'Rocky Hillock of the Crow.' Urns have been found in the tumulus on CRONK-NY-FANNAG. [(I.) MULLANAVANNAG.]

Scarroo, 'a cormorant,' in CREG-NY-SCARROO, 'Crag of the Cormorant.'

Foillan, 'a seagull,' in LAG-NY-FOILLAN, 'Hollow of the Seagull'; in GOB-NY-VOILLAN, 'Point of the Seagull'; TRAIE-NY-FOILLAN, 'Shore of the Seagull'; and ELLAN-NY-FOILLAN, 'Island of the Seagull,' which is a field, probably once surrounded by water, near the *Curragh*, on the estate of Loughan-y-Eiy. It was in this field that a crannoge or lake dwelling was found some years ago. [(I.) CARROWNAWEELAUN, (G.) LOCHENALING.]

[1] The dual in Manx is not plural.

Guiy, 'a goose,' in LOUGHAN-Y-EIY, 'Pond of the Goose'; CRONK-NY-GUIY, 'Hill of the Goose'; GLION-Y-EIY, 'Glen of the Goose'; *Gullet*-NY-GUIY, 'Gullet of the Goose'; and MWANNAL-Y-GUIY, 'Neck of the Goose.' In these last two names it is used metaphorically of the narrowest part, in the one case of a little creek, and in the other of a field. [(I.) MONAGAY.]

Thunnag, 'a duck'; in BALLATHUNNAG, 'Duck Farm,' and CLOSE TUNNAG, 'Duck Close.'

Kellagh, 'a cock' (pl. *kellee*), possibly in AIREY KELLAG, 'Cock Hill-Pasture'; BALLA-KELLAG, 'Cock Farm'; and EAIRY KELLEE, 'Cocks' Hill-Pasture.' EAIRY KELLEE may, however, mean Kelly's Hill-Pasture, being sometimes spelled EAIRY KELLY, and AIREY and BALLA-KELLAG may be derived from the obsolete surname KELLAG (see p. 43). [(I.) KNOCKAKILLY.]

Kiark, 'a hen,' in GLIONE KIARK, 'Hen Glen,' and CLOSE GIARK, 'Hen Close.' These names probably arise from the practice of removing the hens in July, August, and September to sties at some distance from the houses so as to prevent them from damaging the corn when it was coming into ear. [(I.) SLIEVENAGARK.]

Fedjag, 'a feather,' in CRONK-NY-FEDJAG, 'Hill of the Feather.'

Edd, 'a nest,' in CRONK NED (*yn-edd*), 'Hill of the Nest,' and in MAGHER-YN-EDD, 'Field of the Nest.' *Edd* is also found as a prefix in EDD FEEAGH VOOAR, 'Big Raven's Nest.' This name is applied to a crag at the south end of Greeba Mountain. [(I.) NADNAVEAGH.]

Shellan, 'a bee,' in GLENSHELLAN, 'Bee Glen.'

Carnoain, 'a beetle,' in BWOAILLEE CARNOAIN, 'Beetle Fold.'

Beishteig, 'a reptile,' or *peishteig*, 'a little worm,' also used of a fly, a diminutive of *beisht*, 'a beast, brute,' in THALLOO-A-PEISHTEIG, 'Land of the Little Worm,' probably so-called from worm-earths. [(I.) LOCH-NA-PEISTE, (G.) BALLOCHABEASTIE.]

Skeddan, 'a herring,' in GOB-Y-SKEDDAN, 'Point of the Herring.' According to an old Manx legend the fish elected the herring as their king. The deemsters swore

to execute the laws of the isle 'as indifferently as the herring's backbone doth lie in the middle of the fish.' [(I.) COOLSCADDAN, (G.) CULSCADDEN.]

Brack, 'a trout,' a name derived from its speckled skin (*breck*), in GLIONE-NY-BRACK, 'Glen of the Trout.' [(I.) BEALANNABRACK, (G.) ALTIBRICK.]

Bollan, 'the rock fish,' a red fish resembling a carp, and frequenting rocky coasts, in CREG-VOLLAN and CREG-NY-MOLLAN, 'Carp Rock'; CREG-Y-BOLLAN-BRADDAGH, 'Rock of the Thievish Carp'; and TRAIE-NY-VOLLAN, 'Shore of the Carp.'

Shlig, 'a shell,' in BALLASHLIG, 'Shell Farm.' There are several farms of this name on sandy soil inland, where shells have been found.

Caashey, 'cheese,' in GOB-NY-CAASHEY, 'Point of the Cheese.' Possibly a vessel laden with cheese was wrecked there.

Ollan, 'wool,' in MAGHER-YN-OLLAN, 'Field of the Wool.'

Keck, 'dung,' in CLOSE-NY-GECK, 'Close of the Dung.'

Mollag, 'a dog-skin bladder used to float herring nets,' in FAAIE-NY-MOLLAGHYN, 'Paddock of the Bladders.' No doubt they were laid there to dry.

(*g*) *The Vegetable Kingdom.*

Keyll, 'a wood,' in BALLAKEYLL, 'Wood Farm,' and in AWIN-NY-KYLLEY (ob.), 'River of the Wood,' now called KYLLEY *River*. *Keyll* is usually corrupted *killey*, but as this is also the corruption of *keeill*, 'a church' (see p. 99), it is difficult to distinguish between the two. It may, however, be safely assumed that the proper translation of most of the BALLAKILLEYS is 'Church Farm,' since they are generally found in close proximity to sacred sites, which are very numerous, whilst we know from our records that woods have been, and are, uncommon. [(I.) BALNAKILLIE, (G.) BARNHILLIE.]

Billey (pl. *biljyn*), 'a tree,' in BALLAVILLEY, 'Tree Farm,' now Seafield, in Santon; in CRONKVILLEY, 'Tree Hill,' a tumulus, now removed, in Bride; in POOLHILLY, POOLVILL, POOLVILLA, and POOLYILLEY, 'Tree Pool'; possibly in GLENVILLE, 'Glen Farm,' in Conchan; and BALLA-

MILJIN, 'Trees' Farm.' It should be noted that the farm BALJEAN is in the same *treen* as BALLYMILJIN, and *jean* may therefore be a corruption of *biljyn*. [(I.) AGHAVILLEY, (G.) KNOCKVILLY.]

Tramman, 'the elder-tree,' in GLIONE TRAMMAN, 'Elder-tree Glen'; and BOOIL TRAMMAN, 'Elder-tree Fold.' It should, however, be mentioned that GLIONE TRAMMAN is found in the abbey lands boundaries list given in the Chronicle in the form GLENDROMMAN, which may indicate a connexion with *drommey*. (See p. 112).

Dar (gen. *darragh*), 'an oak,' in GLIONE or GLEN DARRAGH, 'Oak Glen.' At the upper end of this glen in Marown are the remains of a stone circle. CRONK DARRAGH, 'Oak Hill'; CRONK DERREE, 'Oaks' Hill'; COOIL DARRY, 'Oaks' Nook'; AWIN-NY-DARRAGH, 'River of the Oak'; BRAID-NY-SKARRAG, 'Upland of the Oak,' the name given to a bank of drift near the head of the river just mentioned, *skarrag* being a map-maker's mistake for *darragh;* and STRUAN-Y-DARRAG, 'Stream of the Oak.' [(I.) CLONDARRAGH, (G.) GLENDARROCH.]

Euar, 'the yew,' in BALLURE, 'Yew Farm.' The old chapel in the *treen* of this name has been kept in repair, and is still used. [(I.) GLENURE, (G.) PALNURE.]

Unjin, 'the ash-tree,' in CHIBBER UNJIN, 'Ash-tree Well'; GLEN UNJIN, 'Ash-tree Glen'; and CRONK UNJIN, 'Ash-tree Hill.' At CHIBBER UNJIN, in Marown, there is said to have been formerly a sacred ash-tree, where votive offerings were hung. There is a well of the same name in Arbory. The ash was formerly considered a sacred tree, possibly from a recollection of Scandinavian legends with regard to it.

Cullion, 'the holly,' in RENCULLEN, 'Holly Ridge,' in Maughold—this is the site of a *keeill*, and a cross has been found there; and in GLEN COOILIEEN, 'Holly Glen.' [(I.) DRIMCULLEN, (G.) BARHULLION.]

Drine, 'a thorn, or thorn-tree,' in BALDRINE, 'Thorn-tree Farm'; BWOAILLEE DRINE, 'Thorn-tree Fold'; CHIBBER DRINE, 'Thorn-tree Well'; THALLOO DRINE, 'Thorn-tree Land, or Plot'; and THALLOO DRINE BEG, 'Little Thorn-tree Land, or Plot.' *Drine* is the general word for thorn,

or thorn-tree, though usually applied more especially to the blackthorn. [(I.) AGHADREAN, (G.) BEEALCHANDREAN.]

Drughaig, 'the hipthorn, or dog-rose' (*drine-drughaig* being the correct term), in LOUGH DRUGHAIG, 'Dog-rose Lake.'

Skeaig, *Skeag*, 'the hawthorn' (for *drine-skeag*), in BALLASKAIG, BALLASKEAIG, BALLASKEIGE, and possibly BALLASAIG, 'Hawthorn Farm'; and DREEM-NY-EASKAIG, 'Hill-back of the Hawthorn Waterfall.' This *dreem* is the boundary of Maughold and Lonan. Large hawthorns were supposed to be frequented by fairies, and were therefore carefully protected. They were frequently planted by wells. It is just possible that the mediæval Irish word for a hawthorn, *sci*, may be preserved in GOBNY-SKIE, 'Point of the Hawthorn.' [(G.) KNOCKSKAIG.]

Aittin, 'gorse,' in CRONKAITTIN, 'Gorse Hill'; CREGGANASHEN, formerly CREGGAN-ATTEN, 'Gorse Rocky-Hillock'; and GAREY-ASHEN, 'Gorse Stony-Land.' This word is not now used colloquially. [(I.) COOLATTIN, (G.) DUNEATON.]

Conney, 'gorse,' in BALLACONNA-MOOR (*mooar*), 'Big Gorse Farm'; and perhaps in BALLACUNNEY and BALLACUNNER, 'Gorse Farm,' which are, however, more probably 'QUINNEY'S Farm' and 'CUNDRE'S Farm' (see p. 147). *Conney* is the general colloquial term for gorse.

Freoagh, 'heath, heather,' in CRONK-FREOIE, KNOCK-FREIY, and KNOCKFROY, 'Heather Hill'; DREEMFROY 'Heather Hill-back'; and BOOILLEY-FREOIE, 'Heather Fold.' [(I.) INISHFREE, (G.) INNISFRAOCH.]

Guilc and *guilcagh*, 'the broom plant,' in BALLAJUCKLEY or GUCKLEY, 'Broom Plant Farm'—this is a tumulus in Michael; and CRONKJUCKLEY, 'Broom Plant Hill.' [(I.) KNOCKGILSIE, (G.) AUCHENGILSHIE.]

Shughlaig or *Shalghaige*, 'sorrel,' in BALLASHUGLAIG or BALLASHALGHAIGE, 'Sorrel Farm'; BALLA-SHUGLAIG-E-QUIGGIN, 'Quiggin's Sorrel Farm'; and BALLY-SHUGLAIG-E-CAIN, 'Cain's Sorrel Farm.'

Cabbag, 'sour-dock or sea-kale,' in TRAIE CABBAGE, 'Sea-kale Shore'; and CLOSE CHABBAGH, 'Sour-dock Close.' [(I.) GLENCOPPOG.]

Sheillagh or *Shellagh*, 'the sallow or willow'; possibly in BALLASALLA, 'Willow Farm,'[1] the name of a farm in Jurby, but it is more probably from *sallagh* (see p. 172). [(I.) ARDSALLAGH, (G.) BARNSALLIE.]

Jean, 'darnel weed,' possibly in BALJEAN (*Balla*), 'Darnel-weed Farm' (but see under *Billey*). This word is not now used colloquially, the ordinary word for 'darnel weed' being *jurlan*.

Sumrac and *sumark*, 'a primrose,' possibly in CRONK SUMARK, 'Primrose Hill' (see p. 161). This word is probably a corruption of the Irish *seamrog*, a diminutive of *seamar*, 'the trefoil, or white clover.' It has become Anglicised into shamrock, in which form it occurs in BALLASHAMROCK, 'Primrose Farm.'

The colloquial Manx for primrose is *sumark-souree*, 'summer primrose.' These flowers were formerly gathered on May-eve, and scattered before the doors of every house as a charm against witchcraft. [(I.) COOLNASHAMROGE, (G.) GLENSHIMMEROCK.]

Dullish, *dyllish*, 'sea-weed,' (edible) in *Ghaw*-YN-DULLISH, 'Cove of the Sea-weed'; in TRAIE DULLISH, 'Sea-weed Shore'; and in GOB-YN-DULLISH, 'Point of the Sea-weed.'

Corkey, 'oats,' in BALLACORKEY, 'Oats Farm.' [(I.) FARRANACURKEY, (G.) BARNKIRKY.]

Shoggyl, 'rye,' in GLIONE-SHOGGYL, 'Rye Glen'; BALLASHUGGAL, 'Rye Farm'; and BOLE-SHOGGIL (*bwoailley*), 'Rye Fold.' Rye is very seldom grown now. [(I.) COOLATAGGLE, (G.) KNOCKSHOGGLE.]

Coonlagh, 'straw,' in KEEILL-COONLAGH, 'Straw Church.' The primitive *keeill* was probably thatched.

Renniagh, 'fern,' possibly in NELLAN RENNY (*yn-ellan*), 'The Ferns' Island,' etc., but the adjectival derivation is more probable (see p. 172).

Coau, 'chaff,' in RINCAU, 'Chaff Ridge,' in Maughold. It is close to the corn-mill at Corna. [(I.) CAVANACAW.]

Sceabag, 'a small sheaf,' in BALLASKEBBAG and BALLASKEBBEG, 'Sheaf Farm.' This word is not now used colloquially, the ordinary word for a sheaf being *bunney*.

[1] For the village in Malew of that name see p. 146.

Traagh, 'hay,' in GLENTRAGH, 'Hay Glen.' This word, though not found in Irish or Gaelic, is used colloquially in Manx.

Soo, 'juice, a berry,' in BROOGH-NY-SOO, 'Brow of the Berry.' [(G.) POLSUIE.]

Lieen, 'flax,' in RIN-LEEN, 'Flax Ridge,' and CHIBBER LIEEN, 'Flax Well,' where flax was probably steeped formerly. The cultivation of flax has now entirely ceased.

Feeyn, 'wine,' is possibly found in TRAIE-NY-FEENEY, 'Shore of the Wine,' in Maughold, which is well placed for smuggling.

Foid, 'turf,' in CURRAGH-POT-MOIN, formerly spelled CURRAGH-FOID-MOIN, which probably means 'Peat Turf *Curragh*.' The Rev. S. N. Harrison ingeniously conjectures that the word *pot* in the name of the mountain PEN-Y-POT is also a corruption of *foid* (see p. 92).

(*h*) *The Mineral Kingdom.*

The Isle of Man shows but little trace of its mineral wealth in its local names.

Airh, 'gold,' which is found in minute quantities, seems to occur in CHIBBER AIR, 'Gold Well,' on Clay Head, but this is probably a fanciful name.

Yiarn, 'iron,' is found in *Giau* YIARN, 'Iron Creek.' [(I.) CURRYNIERIN.]

Leac, lhiack, 'a slate,' in GOBLHIACK, 'Slate Point.' The slate rock at this point is in large slabs. [(G.) ARIELICK.]

Argid, 'silver, money,' in CLOSE-YN-ARGYT, 'Close of the Silver or Money'—perhaps so called from a discovery of hidden money; and in CHIBBER-YN-ARGID, 'Well of the Silver,' from the silver coins which were thrown into it as offerings (see CHIBBER-NOO-PHERICK, p. 144). This word is cognate with the Latin *argentum*. [(I.) CLOONARGID, (G.) CRAIGNARGET.]

Geinnagh, 'sand,' in CRAIG-Y-GHENNY, 'Rock of the Sand,' and KERROO-NY-GENNY, 'Quarter of the Sand.' [(I.) CLONGANNY, (G.) GLENGAINNOCH.]

Sooie, 'soot,' in EARY-NY-SOOIE, 'Hill-Pasture of the Soot.' So called from the smoke of a chimney connected with a mine which ascends to it.

(*i*) *Personal Names.*[1]

Probably the oldest application of personal nomenclature to local names in the Isle of Man occurs in the dedications of the parish churches, which were usually built on the site of older edifices, whose name they took, and of the *keeills*, or so-called *treen* chapels, to Celtic saints. The names of these saints would lead us to suppose that Manxmen were, for the most part, Christianized by Irish missionaries; and, indeed, it would have been strange if the proselytizing Irish monks, who wandered all over Europe, had avoided an island so near to them. Of the names of our seventeen parish churches, seven are certainly, two—MAUGHOLD and CONCHAN—almost certainly, and four probably, of Irish[2] or Columban origin, the remaining four being of comparatively recent dedication. *St. Patrick's*[3] own name was given to two churches, one called *Kirk* PATRICK, in Manx SKEEYLLEY PHARICK, 'Patrick's Parish Church,' and the other *Kirk* PATRICK *of Jurby*, the parishes being called PATRICK and *Jurby* (in 1231 *Jourbye*). Jurby Point, on which the latter church is situated, is said to have once been an island—the INNIS PATRICK, where the saint is supposed to have landed. Peel Island, however, where there

[1] So many of the names under this heading must be considered doubtful that all, whether doubtful or not, are given here.

[2] It is not necessary to suppose that these dedications were given in the lifetime of the saints they commemorated, any more than this is the case at the present day. The following is an instance of an Icelandic twelfth-century dedication to St. Columba: 'Bishop Patrec "gave him [Aur-lyg] timber for a church, and asked him to take it with him, and a *plenarium*, and an iron church bell, and a gold penny, and consecrated earth to lay under the corner post, instead of hallowing the church, and prelates to dedicate the church to Colum-cella"' (*Landnámabbc*, p. 27).

[3] Whether St. Patrick visited the Isle of Man or not is not certainly known. The ancient records are silent on this point, and the inference from the accounts in the *Book of Armagh* and *Tripartite Life* would be that he had not (see under *Maughold*). It was reserved for Jocelyn, a monk of Furness, writing early in the twelfth century, who may, however, have had access to information not attainable now, to tell us that he did so; and his narrative is expanded and embellished by the *Supposed True Chronicle of Man* and the *Traditionary Ballad*, both probably of not earlier date than the sixteenth century.

is also a church of very early date dedicated to him, has stronger claims to the name.

The saint now called *Maughold*, who is said to have been one of St. Patrick's earliest disciples, probably gave his name to the parish church called *Kirk* MAUGHOLD, in Manx SKEEYLLEY MAGHAL, 'Maughold's Parish Church.' It has, however, been suggested that this parish and church has really derived its name from *Macutus*, Bishop of Aleth in Brittany, whose bishopric was afterwards transferred to the town now called St. Malo, which is said to have been named after him. It may, therefore, be desirable to see what evidence there is in support of both views. The earliest authority, the *Book of Armagh*, speaks of a certain *Maccuil*, whom it describes as a very bad character, who was converted by St. Patrick, and sent off to an island called *Evonia*, or *Eubonia*, an old name of the Isle of Man. There he found two holy men, *Conindrus* and *Rumilus*, who had already taught the Word of God there. After their death he became bishop. The *Tripartite Life of St. Patrick* contains a similar account, stating that *Macc Cuill* 'went . . . to sea . . . till he reached Mann.' The next mention of *Maughold* is in a Bull of Pope Gregory IX., dated 1231, published by the writer in the *English Historical Review* in 1890, where we find this parish recorded as that of *Sancti Maughaldi*. In the *Chronicon Manniæ*, the greater part of which was written in the fourteenth century, he is on every occasion but one, when *Maccaldus* is found, called *Macutus*. In the *Traditionary Ballad*, probably written early in the sixteenth century, he is called *Maughold*, and in the manorial roll of 1511, *Maghald*. It is, of course, not possible to be sure of the connexion between the *Maughald* of the thirteenth century and the *Maccuil* mentioned by the *Book of Armagh*, and the phonetic change involved is improbable, though not impossible, as *Maccuil* would be called *Mac Coole* by Manx people, and the final 'd,' which is not sounded by them, would seem to have been added with the Latin termination.

The evidence in favour of *Macutus* seems much weaker. It is simply that his name is mentioned in the *Chronicon Manniæ*, and that he was a friend of St. Brendan's, who was supposed to be the originator of the name of the parish of Braddan. What is more likely than that the monks of Rushen, who, through Furness, were connected with the monastery of Savigny, in France, should transfer the name of a Breton saint

of some celebrity in their day to the name of a parish which had been called after an Irish saint, who, when the influence of Ireland and that of the Irish Church had completely passed away, would have been forgotten, and whose name bore a faint resemblance to his? It should, however, be noted that the parish church of Wigtown (Galloway) is dedicated to *Macutus*. On the whole, then, there seems to be a reasonable presumption that the parish of MAUGHOLD and its church were named after the Irish *Maccuil*.

Mr. Quine very reasonably conjectures that *Adamnan*, the illustrious Abbot of Iona and the writer of the *Life of St. Columba*, has given his name to the parish of LONAN. This name is pronounced *awnan*, or *onan*, in Ireland, and KEEILL ADAMNAIN or ONAN, 'Adamnan's Cell,' easily becomes LONAN, the Scandinavian *Kirk* having been prefixed at a later date. The name *Adamnan* is, according to Cormac's *Glossary*, an Irish diminutive of Adam. [(I.) TOBERAWNAUN, KILLONAN,[1] (G.) KILLEUNAN, also the surname GILLEOWNAN.]

Connaghyn, as he is called in the *Traditionary Ballad*, has bestowed his name on *Kirk* CONCHAN or *Kirk* ONCHAN, in Manx SKEEYLLEY CONNAGHYN, 'Connaghan's Parish Church.' The name of the parish is written CONAGHAN, or CONCHAN, in the earliest records, and is pronounced CONNAGHAN by the Manx-speaking people. In formal documents the name of the parish is still written CONCHAN, but by the younger people, who do not speak Manx, it is usually spoken of as ONCHAN; this form having arisen in the same way as ORRY from GORRY, *i.e.*, KIRK CONCHAN to KIRK ONCHAN, as KING GORRY to KING ORRY. It is difficult to connect *Connaghyn* with any Irish saint mentioned in the martyrologies; but he is probably identical with *St. Connigen*, whose name occurs in the Calendar of Oengus. The popular idea that CONCHAN was named after *St. Concha* (Lat. *Concessa*), St. Patrick's mother, cannot be accepted philologically.

The parish church of MAROWN, *Kirk* MAROWN, in Manx SKEEYLLEY MAROONEY, 'Marooney's Parish Church,' is dedicated to a saint called *Maronog* in the Irish Calendars, *Marooneg* in the *Traditionary Ballad*, and *St. Runi* (gen. case) in the manorial roll of 1511

[1] See 'Irish Names of Places' (4th Ed.), pp. 155, 156.

(see *Ronan*, p. 142). In a Bull of Pope Gregory IX., dated 1231, the church of this parish is called *Kyrke* MARONA. The prefix *mo*, 'my,' and the affix *og*, 'young,' in *Maronog* or *Moronog*, are both expressive of endearment, and are frequently attached to the names of Celtic saints. The old church of MAROWN is situated on the hill above Ellerslie. Tradition says that three bishops were buried there, viz.: *Rooney*, *Lonnan*, and *Connaghyn*. In the parish now called ARBORY there are two *keeills*, KEEILL CAIRBRE and KEEILL COLUMB, the latter being the famous Irish missionary to the Scots, *St. Columba*. Formerly the parish was sometimes called after one, and sometimes after the other. In 1153 we find *terram Sancti Carebrie*; in 1231 *terram Sti. Columbæ, herbery vocatam*; in 1291 there was a presentation *ad ecclesiam Sancti Carber*; and in the manorial roll of 1511 we find *Parochia Sti. Columbæ*, and, indeed, the manorial rolls have continued to use the title of *Columba* for this parish, though it is now generally called ARBORY, to the present day. In Durham's map, published in 1595, it is written *Kirk* KERBERY, the Manx form of the name being SKEEYLLEY CAIRBRE, which is still pronounced by old Manx people as SKEEYLLEY KARBERY. Its modern name, ARBORY, has arisen from KARBERY, in the same way as ONCHAN from CONCHAN. ARBORY seems to have come into use at least two centuries ago, since, at the end of the sixteenth century, we find Sacheverell, one of our historians, explaining that it was so called from the number of trees (arbours) there formerly.

The church of the parish of SANTAN, or SANTON, in Manx SKEEYLLEY STONDANE,[1] 'Sanctan's Parish Church,' now *Kirk* SANTAN, called in 1511 ST. SANCTAN, is named after *St. Sanctan*, also an Irish saint, not from *St. Ann*, as the modern map-makers have it. Joyce, in the following interesting passage, tells us that exactly the same process with regard to this name has taken place in Ireland: 'Three miles above the village of Tallaght in Dublin . . . there is a picturesque little graveyard and ruin called Kill St. Ann, or "Saint Ann's Church"; near it is "Saint Ann's Well"; and an adjacent residence has borrowed from the

[1] The intrusive '*t*' is characteristic of Manx, *vide strooan* for *sruthan*, etc.

church the name of "Ann Mount." The whole place has been, in fact, quietly given over to St. Ann, who has not the least claim to it; and an old Irish saint has been dispossessed of his rightful inheritance by a slight change of name. Dalton, in his *History of Dublin*, writes the name Killnasantan, which he absurdly translates "The Church of Saint Ann." But in the *Repertorium Viride* of Archbishop Alan we find it written Killmesantan, from which it is obvious that the *na* in Dalton's Killnasantan, which he thought was the Irish article, is really corrupted from the particle *mo*, "my," so commonly prefixed as a mark of respect to the names of Irish saints. The *Four Masters* give us the original form of the name at A.D. 952 . . . *Cill-Easpuig-Sanctain*, *i.e.*, the church of Bishop Sanctan. So that the founder of this lonely church was one of the early saints—of whom several are commemorated in the calendars—called Sanctan or Santan. . . . The name is a diminutive of the Latin root *sanct* (holy), borrowed into the Irish.'[1]

The parish church of BRIDE, in Manx SKEEYLLEY VRIDEY, 'Brigit's Parish Church,' now *Kirk* BRIDE, called in 1511 ST. BRIGIDE, is dedicated to *St. Brigit*, the most famous of Irish female saints.

We now come to the names of the parish churches and parishes which are of doubtful, but still probably Irish, origin.

With regard to the first of these, that of GERMAN, which has been given to the cathedral of the diocese, ST. GERMAN'S, as well as to a parish church, *Kirk* GERMAN, in Manx SKEEYLLEY CHARMANE, 'German's Parish Church,' the parish being called GERMAN, the *Traditionary Ballad* tells us that St. Patrick, before he left the island, 'blessed St. *Germanus*, and left him the bishop in it to strengthen the faith more and more.'[2] A difficulty, however, arises from the fact that the name of *Germanus* does not occur in the Irish calendars, and we have only the comparatively recent authority of Jocelin for his being St. Patrick's disciple. By way of solving this it may not, perhaps, be unreasonable to conjecture that *Germanus* was substituted for *Coemanus* by later writers, who would remember the famous saint of Auxerre, while forgetting the

[1] Irish Names of Places, 2nd series, pp. 22, 23.
[2] Manx Ballads (A. W. Moore), p. 9.

obscure Irishman. This *Coemanus*, or, as he is called in Irish Martyrologies, *Mochaemog*, is known to have been one of St. Patrick's disciples.

The name of the parish of BRADDAN, and of its church, in Manx SKEEYLLEY VRADDAN, 'Braddan's Parish Church,' now *Kirk* BRADDAN, has been connected with the famous Irish saint and navigator, *Brandinus*, or *Brendinus*, or with the *St. Brandan* who, though not mentioned by the monks of Rushen Abbey, was, according to certain historians of the Isle of Man, bishop from 1098 to 1113. This theory does not seem consonant with orthodox philology; but, nevertheless, it may be correct. In 1231 a Bull of Pope Gregory IX. mentions *terras Sti. Bradarni*, and in 1291 Bishop Mark held a synod at *Bradan*.

The name of the parish church of RUSHEN, in Manx SKEEYLLEY-CHREEST-RUSHEN, 'Christ Rushen Parish Church,' now *Kirk* CHRIST RUSHEN, presents considerable difficulties. The earliest mention of it is in 1408, when it is called the parish church, *Sancti Trinitatis inter prata*, 'of the Holy Trinity among the meadows.' The lowlands about the church are still intack, not quarterland, and were therefore, probably, marshy, and consequently uncultivated formerly—hence the word *prata*. In the manorial roll of 1511 it is called *Parochia Sct' Trinitatis in* RUSHEN, and in 1540 *Kirk* CRISTE *in Sheding*. The most probable interpretation, though others are possible (see p. 161), is that RUSHEN has derived its name from *St. Russein* of *Inis-Picht*, mentioned in the *Martyrology of Tallaght*, whose name was probably forgotten before 1511, when, RUSHEN being regarded as a place-name, *in* may have been substituted for *noo*, 'saint.' With reference to the name of the church in 1540, *Kirk* CRISTE,' or, as it is called at the present day, in Manx SKEEYLLEY CHREEST, 'Christ's Parish Church,' or *Kirk* CHRIST, it is remarkable that the only two churches in the island which are dedicated to the Holy Trinity, RUSHEN and LE*zayre*, are both called *Christ's Church*. [(I.) SLIEVE RUSHEN.]

The parish of MALEW, and its church, in Manx SKEEYLLEY MALEW, 'Malew's Parish Church,' now *Kirk* MALEW, are generally, but probably quite erroneously, supposed to have derived their names from St. *Lupus*, a pupil of St. German's, who was sent to Britain to confound the Pelagians. It is evident that this supposition induced the inscription on an

ancient patten, now in Malew Church, *Sancte Lupe ora pro nobis*, and the entry in the manorial roll of 1511, *Parochia Sti. Lupi*. It is much more probable, however, that the name comes from that of an Irish saint, *Moliba* or *Molipa*, the Latinized form of *Moliu* or *Maliu*, whose name is found in the Calendar of Oengus. A strong confirmation of this theory is the mention of the monastery of *St. Leoc* (or *St. Lua*, or *Lu*) in a Bull by Pope Eugenius III. in 1153, and the fact that, in a Bull of Pope Gregory XI., dated 1377, relating to a presentation to this church, it is called St. *Moliwe*. *Moliwe* may, of course, refer to either *Moliba* or *Lupus*, since *Lupus*, like *Rooney*, may have had the prefix *mo*, though it is more probable that it refers to the Irishman, the famous *Lupus* being not so likely to have his named changed.

The names of the four remaining parishes and their churches are probably of much later origin. Both the parishes of BALLAUGH and LE*zayre*, the churches of which were called in 1231 *Stæ. Mariæ de Ballalaughe*, 'of St. Mary of Miretown' (see p. 120), and *Sti. Trinitatis in Leayre*, 'of the Holy Trinity in the Ayre,' respectively, were probably mainly occupied by marshes then, and even later. In 1423 the Charter of John de Stanley, which confirms that of Magnus to the Church of Sodor, mentions 'the village of KILLCRAST,' now LE*zayre;* in 1505 it is called *Kirk* CRISTE, and in the manorial roll of 1511 the parish *Sti. Trinitatis* (see RUSHEN). Manx-speaking people called this church SKEEYLLEY-CHREEST-NY-*Heyrey*, 'Christ's Parish Church of the Ayre.' Here *n* has been changed into *l*, as usual, so that *ny-Heyrey*, or *ny-Ayre*, became *ly-ayre*, or *le-ayre;* and, more recently, by a curious corruption, *Lezayre*. Chaloner, writing in the middle of the seventeenth century, tells us that it was then called *Kirk* CRISTE LE *Ayre*, because it is placed 'in a sharp ayre'!

The name of the parish of MICHAEL, and its church *Kirk* MICHAEL, or in Manx SKEEYLLEY MAYL, 'Michael's Parish Church,' does not appear till 1299.

The name of the parish of Andreas, and its church *Kirk* ANDREAS, or in Manx SKEEYLLEY ANDREAYS, 'Andrew's Parish Church,' probably dates from the period of Scottish rule (1265-1334), since it is named after the patron saint of that country.

Of the ancient *keeills*, referred to above, the remains of

more than one hundred are still to be found, the earliest of which probably date from the sixth century, and of their names about thirty survive.

St. Patrick gives his name to six of them, called KEEILL PHARICK, or KEEILL PHERICK, and one called KEEILL-PHERICK-A-DRUMMA (*y-drommey*), 'Patrick's Cell of the Hill-back.' Near the farm of BALLAKILPHARIC, 'Patrick's Cell Farm,' in Rushen, are two huge standing stones, which are probably the remains of a megalithic monument.

St. Bridget has seven, under the various forms of BREESHY, VREESHY, and even BRICKEY and BRAGGA, though Mr. P. M. C. Kermode thinks that these two last may have been dedicated to *St. Breaca* or *Breagen*, an Irish female saint of the sixth century. The KEEILL VREESHEY on Ballaharry farm, near Crosby, has walls about four feet high, built of stones without mortar.

The treen of KILMARTIN and the adjoining farm of BALLA-KILMARTIN perhaps derive their names from *St. Martin*, St. Patrick's uncle.

KEEILLCOLUM and BALLACOLUM, close by, were probably called after *St. Columba*.

The Gaelic saint *Ronan* has two cells called KEEILL RONAN; probably this name is identical with *Maronog* when deprived of its affix and prefix. The farm called RONNAG or RONAGUE, near Port Erin, may once have had a *keeill* on it dedicated to *Maronog*.

Traces of the name of the famous British saint *Ninian*, to whom the earliest Christianizing movement in Man was perhaps due, are probably found in KEEILLINGAN, on the estate of BALLA-KILLINGAN, and CABBAL LINGAN, on the farm of BALLINGAN, these being corruptions of *Ringan*, as *Ninian* was sometimes called. CABBAL LINGAN is one of the best specimens of a *keeill* now existing. Its walls are still about four feet high and three feet thick, and there is a font in the north-east corner. The enclosure surrounding the chapel is one hundred and eight feet long by sixty-three broad, being oval in form. While these are doubtful dedications to St. TRINIAN, there are ruins of a church of the thirteenth century, probably on an older site, which was certainly dedicated to him. This church formerly belonged to the priory of ST. NINIAN, at Whithorne in Galloway, whose priors were Barons of Man. The legend that it never had a roof, owing

to the mischievous intervention of a *buggane*, or evil spirit, may be read in any guide-book to the island.

The name of ST. CRORE, an Irish saint, is given to KEEILL CRORE, now KEEILL CROGH, near Kirk Patrick.

To the Virgin Mary there are dedicated several *keeills*, called KEEILL MOIRREY and KEEILL VOIRREY. There is also CABBAL KEEILL WOIREY, 'Chapel of Mary's Cell,' at Corna.

To *St. John*, *Ean* or *Eoin* in Manx, are dedicated the Manx name of the chapel at Tynwald Hill, KEEILLOWN, 'John's Cell,' and of the hill itself, CRONK KEEILLOWN; in KEEILL KALLANE, in Lonan, the *keeill* seems to have been duplicated (*Keeill-Keeill-Ean*). The ground round this *keeill* is called RHULLICK-Y-KILKELLAN, 'Churchyard of John's Cell.' When the present vicarage was built on it in 1834, urns, fragments of bone and burnt ashes, as well as some lintel graves, were exposed to view; the farm, the name of which is printed as BALLAYOLGANE, is known locally as BALLAKILGANE, probably a corruption of *Keeill Ean*, 'John's Cell Farm,' there being remains of a *keeill* on that farm; it is even not impossible, in view of the ignorance of Manx by our map-makers, that CROSH-VA-LHANE, in Patrick, where, till recently, there were the ruins of a *keeill*, stands for CROSH-KEEILL-EAN, 'Cross (of) John's Cell.'

St. Cuthbert's name is found in KEEILL CUBERAGH in Lonan and Lezayre (see p. 21), and *St. Mary Magdalen* possibly occurs in CABBAL KEEILL MALONEY in Maughold.

St. Michael has several, called KEEILL VAEL and KEEILL VAIL. The ST. MICHAELIS mentioned in the Papal Bull to Bishop Simon, dated 1231, is the KEEILL VAEL on the barony in Maughold, the ruins of which are still to be seen. The KEEILL VAEL, on Langness, is probably a church of the eleventh or twelfth century. According to the engraving of it given by Chaloner, it was roofless two centuries and a half ago.

St. Bartholomew has a *keeill* called KEEILL PHARLANE. St. Matthew two, KEEILL VIAN and KEEILL VINE, with a croft called CROIT KEEILL VIAN. There is also a *keeill* called KEEILL-YN-CHIARN, 'Cell of the Lord.' The meaning of *vout* in CABBAL KEEILL VOUT is unknown. This was a *keeill* between the Foxdale River and Slieau-Whallian. A famous witch, called *Caillagh-ny-Ghueshag*, 'Old Woman of the Spells,' uttered the following prediction with reference to it: '*Tra vees Cabbal-Keeill-Vout ersooyl lesh-y-hooilley, cha bee*

clein Quirk Slieau-Whallian veg sodjey'—i.e., 'When the Chapel Keeill-Vout shall be taken away by the flood, the Quirk family will be no longer in Slieau-Whallian.' It is said that about eighty years ago the last fragment of the chapel and the last of the Quirks of Slieau-Whallian disappeared simultaneously.

KEEILL TUSHTAG, in Andreas, probably commemorates the name of some unknown saint or recluse.

CABBAL LEONARD, near Castletown, and CROIT LEONARD, near Peel, seem to be connected with St. Leonard.

Closely connected with the *keeills* dedicated to these saints or recluses are the wells, which were used by them both for drinking and baptizing their converts (see pp. 101, 118). Of these the names of the following remain: CHIBBER PHERICK, 'Patrick's Well,' near Laxey, where, according to tradition, the saint stopped to drink because his horse stumbled. If people passed this well and left nothing there, it was supposed that they would not be able to find their way home. There is also a well of this name at Ballaugh, and on Corrin's Hill, to the south of Peel, is CHIBBER-NOO-PHERICK, 'St. Patrick's Well,' which is said to have first sprung forth where St. Patrick was prompted by Divine inspiration to impress the sign of the cross on the ground. He blessed the well, and its water is consequently supposed to be efficacious in all sorts of diseases, and as a preservative against the wiles of witches and fairies. This same well is also called CHIBBER SHEEANT, 'Holy Well,' and CHIBBER-YN-ARGID, 'Well of the Silver' (see p. 134).

CHIBBER MAGHAL, 'Maughold's Well,' on the promontory of the same name, is one of the most famous wells in the island. A drink of its water, taken after resting in the saint's chair close by, is supposed to be an unfailing cure for barrenness in women. There are three wells called CHIBBER VOIRREY, 'Mary's Well.' One of these, in Ballaugh, may still be seen bubbling up when the tide is low, about one hundred and fifty yards seaward from Ballakoige farm, and is thus a witness of the rapidity with which the land has been eaten away by the sea at this point; CHIBBER NIGLAS, 'Nicholas's Well,' is close to the ancient alignment at Braddan, and CHIBBER NIGLUS, with the same meaning, is on the shore in Lonan; CHIBBER VREESHEY, 'Bridget's Well,' is close by the chapel dedicated to that saint in the nunnery grounds, and there is another well of this name near Bride Church. Professor Rhys thinks that

CHIBBYRT VALTANE, which is on the side of Bradda Hill just above the village, is from a Saint *Baltane*. There is a farm in the abbey lands of Malew called BOLTANE, which is found in the abbey *computus* of 1540 as BIULTHAN. Coins have recently been found in this well; CHIBBER VAILL (*Vayl*), 'Michael's Well'; CHIBBER KATREENEY, 'Katherine's Well,' is found both at Port Erin and at Colby; CHIBBER ONEY, or UNEY, pronounced locally *onyun*, is a corruption of CHIBBER RONEY, 'Roney's or Rooney's Well' (see MAROWN, pp. 137-8).

Patrick again appears in *Giau*-NY-PHARICK, 'Patrick's Cove.' This cove is, however, called by fishermen *Giau* HARRY PERRICK, which points to a different origin; *Maughold*, in MAUGHOLD *Head* and ELLAN-NY-MAUGHOL, 'Maughold's Isle,' the name of a small rock in the sea; *Michael*, in RHULLICK KEEILL VAEL, 'Michael's Cell Churchyard'; *Moirrey* (*Mary*), in BALLAWORREY, 'Mary's Farm'; and in PURT-NOO-MOIRREY, 'Port Saint Mary,' or, as it is usually pronounced, PORT-LE-MORROUGH, by Manx people, the *l* according to Manx habit being substituted for *n*, in the same way as *Langlish* for *Langness*, and LE*ayre* for NY-*ayre*; and *Cuthbert* in BALLACUBERAGH in Lezayre, where there is a *keeill* dedicated to that saint. We have also GLIONE KEEILL CRORE, 'Crore's Cell Glen'; STRUAN KEEILL CRORE, 'Crore's Cell Stream'; and CRONK-Y-CROGHEE, formerly CRONK-Y-CRORE, 'Crore's Hill,' where there are two tumuli: one of these, when it was opened in 1880, contained an urn and some calcined bones. CLET HARBERY, 'Cairbre's Rock,' and *Bowyn* CARBERY, 'Cairbre's Sunken Rock,' may be from the name CARBERRY (see pp. 138, 147), not CAIRBRE, as may CARBERRY *Point* on the Calf. *Adamnan* (see p. 137) is probably commemorated in the tumulus called ARDONAN, 'Onan's Height.' TARRA*stack*, the name of a detached rock in the sea, is possibly a corruption of TARANS *Stack*. There was a St. *Torannan*, Abbot of Bangor (*cf.* TARANSAY, Hebrides).

The meaning of the name of the two mountains of North and South BAROOLE or BARRULE has given rise to much discussion. Possibly it is from *Rule* or *Regulus*, the abbot who went to bring the relics of the Apostle St. Andrew to Scotland, and was consequently famous, and may therefore mean 'Rule's Top' (*baare*). Among the early legendary bishops of the island there is one *Romulus*, the fifth on the list, whose name may perhaps have been given to these mountains. In the *Tripartite*

Life of St. Patrick he is called *Romuil*, and is stated to have been one of two holy men who had preached God's Word in Man. Colgan calls him *Romailum*, and Professor Rhys conjectures that in Manx this should become something like *Rowell* or *Rowill;* so *Rowell* may have become contracted into *Roole*, as *Cowell* into *Cowle*, and so BAARE-ROOLE into BAROOLE. The name BARRULE is, however, much more likely to have originated from the Scandinavian WARDFELL (see *post*). Of these two mountains, the southern, though lower, is the more famous. It was from its summit that the legendary *Manannan* (p. 84) performed his incantations by which he covered the island with a fog, and made one man appear like a hundred; and it was here that he received the yearly rent from each landholder of a bundle of coarse meadow-grass. In 1316 the Manx were routed on its slopes by a band of Irish freebooters. Round its summit is a large enclosure made by a dry wall of about 150 yards in diameter. It was no doubt intended for a refuge by the people, to which they would retire with their cattle on the sudden landing of an enemy. From Castle Rushen to South BARRULE was evidently a favourite walk of James, the seventh Earl of Derby, who, in his diary, writes as follows: 'When I go to the mount you call BAROULL, and, but turning me round, can see England, Scotland, Ireland, and Wales, . . . which no place, I think, in any nation that we know under heaven, can afford such a prospect.' There is also a KNOCKRULE, 'Rowell's or Rule's Hill,' now usually called *Mount* RULE, and a *Giau* ROOLE, 'Rowell's or Rule's Cove.' *St. Lua*, according to Mr. Quine, gave his name to the village of BALLA-SALLA (*Balla-Saint-Lua*), formerly BALLY-SALLOCH, BALLASALLEY, and BALLASALLAGH. This seems, on the whole, the most probable derivation of this name (see also pp. 133, 141, 172).

We now come to the affixes from the personal names of ordinary men without saintly renown. They were for the most part, doubtless, the first recorded owners of the properties which bear their names.

The name of GLENTRUAN in the parish of Bride is possibly derived from the extinct personal name *Druian* or *Truian* found on an inscribed cross in the parish churchyard close by. It cannot be derived from *strooan*, 'a stream,' because it is not likely that there was ever a stream in the glen.

The number of these names[1] which, in connexion with *balla*,[2] form the designations of our farms is very large. Most of them are perfectly intelligible, and can be found in the index of Personal Names. In the following list, therefore, only those names which are so corrupt as not to be easily interpreted at first sight will be explained sufficiently to facilitate reference to the index:

B. WHANNEL and B. GONNELL (CANNELL); B. CONDYR, B. CHOOINDRY, B. CUNNER (CUNDRE); B. CRINE (CREEN or KNEEN); B. VARTIN, B. VARTEEN, B. VARTON, B. VARCHEIN (MARTIN); B. COTCH (possibly COTTIER, which is pronounced COTCHER); B. KINDRY (KINRY); B. CONLEY (CONNELLY); B. KILLOWIE (GILLOWYE); DOWN, formerly B. DOWNE (DOWAN); B. GILLEY (GILL or KILLEY); B. KERBERRY (CARBERRY[3]); B. KOIGE (? KEIG); B. KOYE (? KIE); B. CORAGE (CORAIGE or CRAIG); B. FADINE (FADEN); B. CUTCHAL, B. VITCHAL (GILCHREEST); B. CAROON (COROOIN); B. REGNELT (REGINALD; see CRELLIN and CRENNELL); B. GORRA (GORRY); B. CAGIN (KAIGHAN)—this farm is identifiable with *Villa* MCAKOEN, mentioned among the names of the abbey farms given in the Chronicle of Man. MCAKOEN would become CAKOEN and then CAGEN or CAGIN; B. QUEENEY, B. QUINEA, and B. CUNNEY (QUINNEY).

On BALLAQUEENEY, near Port St. Mary, ogam inscriptions have been discovered. CRONK BALLAQUEENY, on this farm, was, in the spring of 1874, cut into to obtain gravel for the railway to Port Erin, when a large number of graves were discovered. They had slabs over them, and the interiors were lined with thin flags. From the dry nature of the soil—gravel and sand—many of the remains were found entire; in some instances two bodies had been interred in the same grave, lying on their sides. The graves were arranged forming tangents to a circle, the chapel being in the centre. The chapel showed remains of foundations, chiefly built of stones of large size without mortar. In some of the graves Anglo-Saxon coins were found—viz., Edmund (*ob.* 946), Edred (*ob.* 955), and Edwy (*ob.* 958)—also a flint implement and a stone axe. The field has now been levelled, and all traces of the graves are obliterated.

[1] Scandinavian as well as Celtic surnames are given.
[2] *Balla* is indicated by B. The surname correctly spelled is in brackets.
[3] An Irish name.

The four following names are not recorded as having existed in the Isle of Man except in connexion with place-names: CARNIGAN, probably in ARNYCARNIGAN (*ard*), 'Carnigan's Height'; DOYLE, from *Dubh-gall*, 'Black Foreigner,' a common name in Ireland, probably in B. DOOLE, and in BENDOYLE, 'Doyle's Peak'; MADDEN, probably in B. VODDAN, in Andreas and Malew; BARRY, probably in B. VARRY.

Anthony WHETSTONES was the owner of B. WHETSTONE in 1670. A family named DUKE lived at B. DUKE in Arbory for several generations.

There are also the following surnames compounded with various topographical prefixes:

QUARK, in CLOSE VARK, 'Quark's Close'; BRIDSON, in CROIT-Y-VEDN-BREDJEN, 'Widow Bridson's Croft'; QUINE, in THALLOO QUEEN, 'Quine's Plot'; COSNAHAN, in EARY CUSHLIN, 'Cosnahan's Shealing'; GARRETT, in GLIONE KERRAD, 'Garrett's Glen'; FARAGHER, in MULLENARAGHER, 'Faragher's Mill'; STEEN or STEPHEN, in ARISTINE, in 1511 ARESTEYNE, 'Steen's Shealing'; and SLIEAU EARY STANE, 'Steen's Shealing Mountain.' These names may possibly also be derived from AUSTEYN (see COSTAIN); COROOIN, probably in THALLOO CRUIN, 'Carooin's Plot.' This farm in Lonan once belonged to a family called COROOIN; CORLETT, possibly in CREG HARLOT, 'Corlett's Crag,' a small rock in the sea; KNEEN or CREEN, possibly in GLEN CRINN, 'Kneen's Glen'; KARRAN or CARRAN, possibly in LHOOB-Y-CHARRAN, 'Carran's Gulley or Loop.' This curious name is applied to a small headland at Bradda. CALEY, possibly in GOB-NY-CALLY, 'Caley's Point'; ALOE or ALLOWE, possibly in KNOCKALOE, in 1511 KNOKALLOWE, 'Aloe's or Allowe's Hill'—Mr. Quine says that a man named ALLOWE formerly possessed KNOCKALOE BEG (see CALLOW); ALCAR, possibly in ALGAR, a farm in Baldwin.

The English names BELL, BERRY, DALEY, COTTLE, HALSALL and BUSHEL, are found in BOILE VELL, 'Bell's Fold'; THALLOO VELL, 'Bell's Plot'; BOULDALEY, 'Daley's Fold;' CRONKE-BERRY, 'Berry's Hill,' now called HILLBERRY; KERROO COTTLE, 'Cottle's Quarter'; GOB-NY-HALSALL, 'Halsall's Point'; and CROIT-E-BUSHALL, 'Bushall's Croft.'

According to Cumming, a man called Thomas Bushel had been a favourite of, and attendant on, Lord Chancellor Bacon. *After Bacon's* disgrace and death, Bushel went in for mining

speculations. Having lost money by them, he retired to the Calf of Man, and resolved 'to make an experiment upon himself for obtaining a long and healthy life, by observing, as if obliged by a religious vow, a parsimonious diet.'[1] He lived in a hut on the highest part of the Calf, the ruins of which, called 'Bushel's House,' may still be seen. The Rev. S. N. Harrison conjectures that this croft in Maughold, which is in a very similar situation, may have been named after him.

Christian names also are sometimes found as part of a place-name.

Thus we have ÆDH, 'Hugh,' in BALLADHA, 'Hugh's Farm,' and CREG ADHA, 'Hugh's Crag'; DOLLIN, in CHIBBER ROLLIN, 'Dollin's Well'; DUNCAN, in CHIBBER DONKAN, 'Duncan's Well,' in Lonan. It is just possible that this well may have been named after Donkan, who was Bishop of Sodor and Man from 1374 to 1392; WILLIAM, in BALLAWILL and BALLAWILLE, 'Will's Farm'; LHERGY-CLAGH-WILLY, 'Willy's Stone Slope'; CLOSE ILLIAM, 'William's Close'; PATRICK, in SPOOYT PHADDY, 'Patrick's Spout,' the name of a well within fifty yards of Chibber Pherick, near Laxey; JOHNAIGUE, 'Young John,' in BALLAYONAIGNE, 'Young John's Farm,' and GOBNY-UAINAIGUE, 'Young John's Point.' BALLAYONAIGUE has been for a long time held by people named Christian. A reference to the Bride Register will show that JOHNAIGUE was for generations the name of the eldest son of this family; MARK, possibly in BALLAVARKISH and BALLAVARKYS, 'Mark's Farm'; NELL, in BARNELL, 'Nell's Road'; JACK, possibly in BALLAYACK; BALLAYEMMY looks as if it might be 'Jemmy's Farm,' but as the *treen* of which it forms part is called BALLYYEAMAN, which is an old name, the real derivation is probably quite different; ROBIN, in BALLAROBIN, 'Robin's Farm'; GIBBEY, in LHEANY GIBBEY,' Gibbey's Meadow'; MALANE or MAGDALEN, possibly in CREG MALIN, 'Magdalen's Crag.'

Occasionally both surname and Christian name are found, as in BALLAJUANVARK, 'John Quark's Farm'; BALLA WILLY KILLY, 'Willy Killy's Farm'; STRUAN KERRY NICHOLAS, 'Kate Nicholas's Stream.' CREG WILLYSILL is probably a shortened form of CREG WILLY SILVESTER, 'Willy Silvester's Crag,' though some say it is from CREG WILLY SELL, 'Willy Sayle's Crag.'

[1] *The Great Stanley*, pp. 3, 4.

The following names appear to have originated from nicknames:

BALLAYOCKEY, in Andreas, from *yockey* (jockey), a nickname which appears in the register of that parish for generations in connexion with the Corletts, who owned this farm; CROIT-HOM-RALFE, 'Tom Ralfe's Croft,' so called from the name of the former tenant, TOM RALFE COLLISTER; CRAIG-BANE-Y-BILL-WILLY, 'Willy Billson's White Crag'; SLIEAU BULLY, Bully's Mountain'; AWIN BULLY, 'Bully's River,' and PAIRK-Y-BULLY, Bully's Park, on the Howe, are said by Mr. Roeder to be from the nickname of John Maddrell, a former proprietor. CRONK KNOWLE, in Lezayre, is a modern corruption of KNOCK-Y-NOE. This place and KEEILL-NOC-NOE, in Maughold, probably belonged to the 'Christian No,' whom we have already mentioned (see p. 78). The meaning of the former is 'Hill of the Grandfather' (*yn-oe*), and of the latter, 'Cell (of the) Hill of the Grandfather'; LHING BERREY DHOAN, 'Brown Berrey's Pool,' in Corna River, is derived from the nickname of an ox, which a notorious witch, called *Margayd-y-Stomachy*, is said to have drowned there.[1]

(*k*) *From Various Circumstances.*

There are a number of affixes which may be grouped as relating to battles or other events, to memorials of the dead, to supposed resemblances, and to customs, legends, and superstitions.

Considering that the Isle of Man has been the scene of numerous battles and skirmishes, the names which record their occurrence are singularly few.

Caggey, 'a war, a battle, a fight,' in MAGHER-Y-CAGGEY, 'Field of the Battle.' Forty years ago this field at Ballanard in Conchan contained a complete semicircular entrenchment, but it has since then been almost entirely levelled; also in MAGHER CAGGEE, 'Battle-field.' This field is on the top of Bradda Hill, near Milner's Tower.

Troddan. This word is not given by Kelly in the Triglot, or by Cregeen. The Rev. W. Gill, in the Manx Society's Dictionary, states that it means 'the haunt of cattle, a place of pasture.' The Rev. W. Fitzsimmons, who revised this portion of the dictionary, rightly looks with suspicion

[1] For an account of her exploits see *Manx Ballads*, pp. 72-75.

on this statement, and adds: 'I am very doubtful as to this article. *Troddan* is a quarrel—a contest.' O'Reilly gives *trodan*, 'a quarrel.' Joyce says: '*Trodan* signifies "a quarrel"; and from this word we have the names of two places in Armagh.'[1] We may, therefore, translate KNOCK-Y-TRODDAN, 'Hill of the Contest.' This fortification, now known as CASTLE WARD, is partly natural and partly artificial, and, though popularly called 'The Danish Camp,' it is almost certainly of neolithic origin. It is just opposite MAGHER-Y-CAGGEY, mentioned above, being about 500 yards from it, and on the other side of the river Glass. [(I.) CARRICKTRODDAN, (G.) DRUMTRODDAN.]

Fuill, 'blood,' in TRAIE-NY-FUILLEY, 'Strand of the Blood,' and MAGHER-A-FUILL, 'Field of the Blood.' This possibly commemorates some fight of days long past.

Cragh, 'carnage, slaughter, destruction, spoil, prey,' in KEEILL CRAGH, 'Slaughter Cell.' This place may possibly have been the scene of some combat.

Cliwe, 'a sword,' in CRONK-Y-CLIWE, 'Hill of the Sword.' This is a tumulus near the shore at Jurby, and the name probably commemorates the finding of a sword, which was buried there with some warrior.

Armyn (plural of *arm*), 'arms,' in CRONK ARMYN, 'Arms' Hill,' a tumulus in Ballaugh, where large bones have been found, probably commemorates the scene of a battle.

Craue, 'a bone,' in STROAN-NY-CRAUE, 'Stream of the Bone.' This stream flows through the site of the battle of Scaccafell or Skyehill, which was fought in 1079, between Godred Crovan and the Manx.

Marroo, the past participle of *dy marroo*, 'to kill,' is used substantively in CRONK-Y-MARROO, 'Hill of the Dead (Man),' in LONAN, and CRONK-NY-MERRIU, 'Hill of the Dead (Men),' in Santon. The bodies of those who were killed in battle were interred in huge tumuli, close to where they fought. CRONK-Y-MARROO and CRONK-NY-MERRIU are two of the largest tumuli in the island.

Dooinney, 'a man,' in CRONK-E-DOOINEY, 'Man's Hill,' and KNOCK-E-DOOINEY, with the same meaning. Both these

[1] Irish Names of Places, 2nd ed., p. 431.

hillocks are tumuli, where human remains have doubtless been discovered.

Asnee or *asney*, 'a rib,' probably in BALLAHASNEY, 'Rib Farm.' This name may also denote a similar discovery to that in CRONK and KNOCK-E-DOOINEY.

Koir, 'a box, or chest,' in CRONK KOIR, 'Chest Hill,' a tumulus which has now disappeared, having been cut through by a road. It would seem probable from the name that, when this road was made, a sepulchral cist, which the Manx people call a *koir*, was found in the tumulus.

Crock, *crockan*, 'a pitcher, urn,' in CRONK CROCK, 'Urn Hill,' a tumulus in Lezayre, now levelled, where a cinerary urn was found.

Leigh, 'a law,' in BALLALEIGH, 'Law Farm.' This farm adjoins Cronk Urleigh (see p. 128), and is therefore appropriately named.

Undin, 'a foundation,' in CHIBBER UNDIN, 'Foundation Well,' in Malew, which is close to the remains of an ancient *keeill*. The water of this well was supposed to have curative properties. The patients who came to it drank a mouthful of water, retaining it in their mouths till they had twice walked round the well. They then took a piece of cloth from a garment which they had worn, wetted it with the water from the well, and hung it on the hawthorn-tree which grew there. When the cloth had rotted away, the cure was supposed to be effected.

Ain, *ainey*, 'a ring, circle,' in BALLAHAIN, 'Circle Farm,' which is close to the famous circle on the Mull.

Real or fancied resemblance to various parts of the human body, or to well-known animate or artificial objects, has originated various topographical names:

Eddin, a 'face, front,' used of the brow of a hill, in BALLANEDDIN, 'Farm of the Brow,' the name of a farm on the slope of Slieau Volley in Ballaugh, the contour of which is supposed to be like a human face. [(G.) EDENDARROCH, (I.) RATHEDAN.]

Mollee, 'an eyebrow,' in BALLAVOLLEY, 'Eyebrow Farm,' which is on a higher part of SLIEAU VOLLEY, 'Eyebrow Hill,' than

Ballaneddin. The point of the same hill is called GOB-Y-VOLLEY, 'Point of the Eyebrow.' There is also an ARDVOLLEY, 'Eyebrow Height,' in Malew, and CLOSE-VOLLEY, 'Eyebrow Close,' in Lezayre.

Ullin, 'an elbow,' in YNYD-A-ULLIN, 'Place of the Elbow,' the name of a field shaped like an elbow.

Spuir, 'a spur,' in BALLASPUR, 'Spur Farm,' possibly from some pointed rock. [(I.) KNOCKASPUR.]

Barnagh, 'a limpet,' in BARNAGH JIARG, 'Red Limpet.' The natives of Michael will tell you that this farm was so-called from the fact that its fields are spotted over with tumuli, which lie on the surface like limpets on a rock. This is such an apt description of the actual appearance of the farm that it is most probably the correct derivation, especially as there are no natural features to account for a derivation from *barney*, 'a gap.'

Boayrd, 'a table,' in *Ghaw* NY MOAYRD, 'Cave of the Table,' presumably from the floor of the cave being flat.[1]

Goggan, 'a noggin,' in KIONE-Y-GHOGGAN, 'Head of the Noggin,' probably from a fancied resemblance to the small wooden vessel so-called. CARRICK GHOGGAN, 'Noggin Rock,' is close by, so is *Bow* GHOGGAN, 'Noggin Sunken-rock.'

Chreel, 'a dorser of straw, a basket,' used of the deep basket without a lid carried by fisherwomen, or by farmers and others, to convey peat, manure, etc., in the days when the roads were too narrow for wheeled vehicles; in CREG-Y-CHREEL, 'Crag of the Basket,' which has a resemblance to such a basket.

Lieh-eayst, 'half-moon,' is the name given to an earthwork of this shape at the head of the Corna Valley.

Cruit (I.), 'a harp,' perhaps in LOUGHCROUTE, 'Harp Lake.' It is just possible that this pond, which was once much larger, may have had formerly a harp-like contour. Phillips, in his *Prayer-Book*, written about 1610, has the word *kruit* for harp, but it is not found in later Manx.

There are also a few names which originate from customs. The most important of these is that of keeping 'Watch and

[1] This is wrongly spelled *Mooarid* in the Ordnance Map.

Ward,' which from the time of the earliest recorded statute in 1418 was constantly enjoined on the inhabitants under severe penalties in the event of failure. In the military orders of 1594 we find that 'Whereas the safe keeping of this Isle consisteth in the dutifull carefull observance of Watch and Ward . . . therefore be it ordained that all Watch and Ward be kept according to the Strict order of the Law, and that none be sent thither but such as are of Discretion, and able to deserve (*sic*) to be carefull; and that the night watch shall come at Sun-setting, and shall not depart before the Sun-rising, and that the Day Watch shall come at the Sun-rising, and not depart before the Sun-setting.'[1] There was a warden in each parish, who was responsible for the proper keeping both of the day and night watch. His commission, which was given by the Governor of the island, ran as follows: 'I do hereby nominate, constitute, and appoint . . . to be the warden of the night and day watches within the parish of. . . . Willing and hereby requiring all persons whom it may concern to take notice hereof and to yield their obedience there unto upon pain of sore punishment as by the Lawes of this Isle and as they will answer the contrary.' That these duties were strictly enforced is clear from the numerous fines for their non-observance which are to be found in the records. 'Watch and Ward' was not finally discontinued till after 1815.

There is a constant series of watch hills, in sight of each other, some of which are still known by the name CRONK-NY-ARREY, 'Hill of the Watch.' When an enemy approached, beacons were at once lit on these hills, a practice which is probably commemorated in the fanciful name ARCHALLAGAN (*ard-chiollagh-an*), 'High little hearth'; *chiollagh* meaning 'the hearth, the fireside.' ARCHALLAGAN is the name of a hill in Patrick, which is known to have been a watch hill. (See also ELBY, WARDFELL, in Scandinavian section.) [(G.) DRUMCHALLOCH.]

Aile, 'fire,' probably in THALLOO-EAL-VOANEY, 'Turfy Fire Plot,' and in CRONK-AILEY, 'Hill of Fire,' a tumulus from which three cists have been taken. CRONK-AILEY may also have been a beacon hill.

Sthowyr, 'a staff, pole,' in CRONK-Y-STHOWYR, 'Hill of the Staff.' This is the modern name of a tumulus, where an

[1] Statute Law Book, Vol. I., p. 65.

urn was found some years ago. There is a flagstaff on top of it.

Quakeryn is simply Quakers, with a Manx plural. It is found in RHULLICK-NY-QUAKERYN, 'Graveyard of the Quakers,' in Maughold. The Quakers were much persecuted in the Isle of Man during the sixteenth and seventeenth centuries. They were not even permitted to bury in the parish churchyards.

Slaynt, 'health,' in CHIBBER-Y-SLAINT, 'Well of the Health.' This is one of the few wells whose waters, from a slight impregnation of iron, really have some medicinal qualities, though many others, as stated under *Chibbyr*, were frequented on account of their supposed sanative qualities.

It was customary in the case of disputed boundaries to have a jury, who decided the question on the spot.

Bing, 'a jury,' in CRONK-NY-BING, 'Hill of the Jury,' probably commemorates one of these occasions. This hill is at the mouth of the Lhen trench.

Quaiyl, 'a court' (pl. *quailyn*), may possibly occur in the name SLIEAU WHALLIAN (see p. 127), 'Courts' Mountain.' There was formerly a vicar-general's court held at the foot of this hill, and the TYNWALD COURT at St. John's is close by.

Jaghee, 'tithe,' in CREG-Y-JAGHEE, 'Rock of the Tithe,' which records one of the places where the clergy's tithe of fish was paid.

Oural, 'a sacrifice,' in CABBAL-YN-OURAL-LOSHT, 'Chapel of the Burnt Sacrifice.' This name commemorates a circumstance which took place about the middle of the nineteenth century, but which, it is to be hoped, was never customary in the Isle of Man. A farmer, who had lost a number of his sheep and cattle by murrain, burned a calf as a propitiatory offering on this spot. A chapel was afterwards built there. Hence the name.

Bashtey, 'baptism,' in CHIBBER-Y-VASTEE, 'Well of the Baptism.' This well, which is close by Keeill-Vael, in Maughold, was probably once made use of by the religious recluse who lived there to baptize those who were converted by him, as well as for his domestic purposes.

Oalan, 'the holy wafer used in the Roman Church, the host.' According to Kelly, FAAIE-NY-HOALAN, 'Paddock of the Wafer,' is a field belonging to the archdeacon, which was consecrated and used only for the growth of that wheat of which the wafers for the use of the Manks Church were made.[1]

Boght, 'a poor person,' in CROIT-NY-MOGHT, 'Croft of the Poor,' and MOANAMOGHT (*moainee*), Turbary of the Poor.' It was a custom in each parish to reserve a small portion of arable land, and in parishes where there was bog, a small portion of peat-land, the rent of which was divided among the poor. [(I.) BALLINAMOUGHT.]

Ping, 'a penny,' in CROIT PINGEY, 'Penny Croft,' probably so named from the lord's rent of it being one penny.

The copious legendary lore of the Isle of Man is but slightly represented in its local nomenclature.

Stoyl, 'a stool, a seat,' in STOYL-NY-MANANNAN, or, correctly, STOYL-E-MANANNAN, 'Manannan's Seat'; this 'seat,' now usually called 'Manannan's Chair,' was a cromlech. It has now disappeared. (For *Manannan*, see p. 84.)

Ynnyd, 'a place,' in SLIEAU-YNNYD-NY-CASSYN, 'Mountain of the Place of the Feet,' in Rushen, a hundred yards from the shore. This name indicates the spot where an Irish giant is said to have left his footmarks in the rock, where he landed after jumping from Ireland!

Foawr, 'a giant,' in MEIR-NY-FOAWR, 'Fingers of the Giant,' and LHIAGHT-NY-FOAWR, 'Grave of the Giant.' The first of these names is given to the remains of a stone circle at Lhergydhoo, in German, and to the pillars of the stone avenue near Kew, in the same parish, which has now disappeared. The avenue doubtless led up to the LHIAGHT-NY-FOAWR. There is also OAIE-NY-FOAWR, 'Grave of the Giant,' in Lezayre, a fine tumulus about forty-eight feet in diameter and four feet high, where bones have been found.

Boagane, 'a sprite,' the bogey of Manx tales, is found in CREG-TOWL-Y-BOGGANE, 'Crag (of the) Hole of the Boagane,' and *Ghaw*-YN-BOGGANE, 'Cove of the Boagane.' This cove is sometimes called *Ghaw*-KIONE-DOO, 'Blackhead Cove.' There is an earthwork in Andreas called *The*

[1] Manx Soc., Vol. XIII., p. 143.

BUGGANE, and another in German called BUGGANE MOOAR, but these are probably corruptions of *boirrean* (see p. 91).

Glashtin or *Glashan*, 'a goblin,' usually a water-horse, is found in BALLAGLASHAN, and probably in LHING GHLASTIN, 'Ghlastin's Pool,' in Glen Mona. It should, however, be noted that there is an Irish surname, GLASAN or GLAISIN, from *glas*, 'green.'

Grian, 'the sun,' in CARN-Y-GREINEY and CARN-Y-GREIE, 'Cairn of the Sun.' It seems possible that the names of these cairns, which are both on mountain-tops, may be connected with sun-worship. A memory of this cult has perhaps been continued to comparatively modern times by the custom of going up to the mountain-tops on the first Sunday in August. In 1732 certain of the parishioners of Lonan were presented and punished for indulging in this 'superstitious and wicked custom.'

The Rev. John Quine suggests that *grian* is also possibly found in the obsolete *Hou* INGREN (*Haugr*-YN-GRIAN) 'How of the Sun' (see *post*), said to have been once the residence of the Scandinavian Kings of Man. In this connexion we may note that *grianan*, from *grian*, is explained by O'Brien as meaning a royal seat, and that Joyce adds 'this is unquestionably its general meaning when it occurs in topographical names.'[1] [(I.) CLOGRENNAN, (G.) COULNAGREINEY.]

The following names commemorate death by drowning:

Baase, 'death,' in TRAIE VAAISH, 'Death Strand;' POOYL VAAISH, 'Death Pool,' and BALLA VAISH, 'Death Farm.' These places are all close together, and probably record the same circumstance, though it is possible that the name may simply have arisen from the large accumulation of rotten seaweed always on the shore there. The *vaaish*, in POOYL VAAISH, is now usually spelled and pronounced *vash*, with a short *a;* but since there was probably a good reason for the old spelling, we need not doubt the derivation from *baase*. This place is well known on account of its dull black marble, of which the steps of St. Paul's Cathedral, in London, were once made. They were

[1] Irish Names of Places, 4th ed., p. 291.

presented by Bishop Wilson, and have long since disappeared.

Callin, 'a body,' in GOB-NY-CALLIN, 'Point of the Body.'

Inneen, 'a girl, a daughter,' in CREG-NY-INNEEN, 'Rock of the Girl.'

Thalhear, 'a tailor,' in CREG-NY-INNEEN-THALHEAR, 'Rock of the Tailor's Daughter.' Girls were drowned at both these places.'

Marroo (see p. 151) 'Rock of the Dead' [Man], in *Clett*-y-VARROO.

Atmospheric conditions are recorded in local names compounded with *geay*, 'wind,' *dorrin*, 'storm,' and *taarnagh*, 'thunder.'

Geay is found in BALL-NY-GEAY, 'Farm of the Wind,' CREG-NY-GEAY, 'Rock of the Wind,' GOB-NY-GEE, 'Point of the Wind,' CARNAGEAY, 'Cairn of the Wind,' BEEAL-FEAYN-Y-GEAY, 'Wide Entrance of the Wind,' and CHIBBER-Y-GEAY, 'Well of the Wind.' [(I.) BALLYNAGEE, (G.) BARNAGEE.]

Dorrin occurs only in LAG-A-DORRYM, 'Storm Hollow,' or 'Hollow of the Storm,' a place where sheep shelter from the wind; and *Taarnagh*, in COOIL TAARNAGH, 'Thunder Nook.'

Irree-lhaa, 'dawn,' is found in the name of the precipitous mountain CRONK-NY-IRREE-LHAA, 'Hill of the Dawn.' Mr. Cashen explains this name as follows: 'The admiral of the fishing fleet, when the day broke over this hill, used to blow his horn to give warning that it was time to haul in the nets. When the fishermen heard it, they took up the cry, "*Haul, ta'n lhaa brishey harrish y cronk*," "Haul, the day breaks over the hill."' One hundred and fifty years ago this hill was sometimes called CRONK-NY-IRREE-LHAA, and sometimes CRONK-NY-BRISHEY-LHAA, 'Hill of Daybreak.' There is a tumulus in Jurby called CRONK-NA-IRREE-LHAA, and a hill in Bride, near Shellag Point, called CRONK-NA-IREY-LHAA.

The following appear to be simply fanciful:

Shee, 'peace,' in PORT-E-CHEE, correctly PURT-NY-SHEE, 'Harbour of the Peace.' The last Duke of Atholl who was king of the island lived there while Castle Mona was

being built for his reception, and in CRONK-NY-SHEE, 'Hill of the Peace,' in Malew, where there is a site of a *keeill* and burial-ground. Here the name perhaps refers to the dead being at peace.

Cree, 'a heart,' in CHIBBER-NY-CREE-BANEY, 'Well of the White Heart,' CRONK-Y-CREE, 'Hill of the Heart,' and BALLACREE, 'Heart Farm' close by.

Brott, 'broth'; in CHIBBERBROTT, 'Broth-Well.'

Baatey, 'a boat,' in PORT-E-VADA (*y*), in Douglas Bay, and PURT-NY-VAATEY, on the Calf, 'Port of the Boat.' These creeks seem to have been so called because they were only large enough to admit a boat. [(I.) RINAWADE, (G.) PORTAVADDIE.]

(*l*) *Doubtful.*

There are several affixes which can only be classed as doubtful for various reasons. Some because, though they are found in the dictionaries, and are used colloquially, they are, and always must have been, inapplicable in their present form, as far as can now be ascertained, to the places which they name; and others because, though found in the Manx dictionaries,[1] they are not used colloquially, and not found in any cognate language.

In the first class we have:

Ooyl, 'an apple,' which is popularly supposed to form part of the name of BAROOLE (*baare ooyl*), 'Apple Top.' There is nothing, however, in the shape of the summits of the two mountains so called to justify this supposition, and even if there was, the correct form would probably be BAARE-YN-OOYL (see pp. 145-6). [(I.) AGHOWLE, (G.) DUNOOL.]

Scoltey, 'a split,' in CRONK-Y-SCOLTEY, 'Hill of the Split.' There is no trace of any cleft or split in the hill.

Spyrryd, 'the spirit, the soul,' in *Giau*-NY-SPYRRYD, 'Cove of the Spirit.' Does this refer to a ghostly apparition, or to the landing of spirits of another sort? It seems probable that this was one of the creeks which were used for smuggling purposes. Copper was formerly mined there.

[1] Such words are open to the suspicion of having been placed in the dictionaries solely because they seem to occur in local names.

Bretin, 'Wales, Britain,' in ELLAN VRETIN, 'Wales' Isle,' the name of a small detached rock in the sea. Wales can be seen from thence.

Bretnagh, or *Bretinee*, a Welshman, possibly in CRONK-Y-VRETNEY, 'Hill of the Welshman,' or it may be 'CRETNEY'S HILL' (see p. 49).

Boirey, 'disturbance, riot,' possibly in LAG-NY-BOIREY, 'Hollow of the Disturbance.' According to Mr. P. M. C. Kermode, this is the name given to the circle at the Sound (see p. 113). He thinks that it was originally applied to the village close by, which may have been a noisy place. There is certainly need of a better explanation.

Under the second heading there are:

Chuill, 'a quill,' probably in CRONK-Y-CHUILL, 'Hill of the Quill'; but it might be derived from *cooill*, 'a corner,' or QUILL, a surname.

Fedjeen, 'the feather of an arrow, or weaver's quill,' in BALLAFAGEEN, 'Weaver's Quill Farm.'

Skilleig, 'a narrow stripe,' in PORT SKILLEIG, 'Narrow Stripe Port.' This little creek has a very narrow entrance.

Fess (pl. *fessyn*), 'a spindle,' in GLEN FESSAN, 'Spindles Glen.'

Brebag, a kiln, not known in colloquial Manx, possibly in BALLABREBBAG, 'Kiln Farm,' and in GAREY-NY-VREBAG, 'Sourland of the Kiln.'

Doagan, 'a firebrand, a burning brand, a brand.' No such word is known in Irish or Gaelic; yet it is possible that the point called GOB-Y-DEIGAN, 'Point of the Firebrand,' is connected with this word, for not only is it known colloquially as 'Fire Point,' but there has recently been a discovery there of an ancient canoe, which was made by being burned out with red-hot pebbles. Thousands of these pebbles, which show the action of fire, are still to be found at this place.

The word *Scuit*, 'a spout, a squirt, syringe,' would seem to be found in GOB-NY-SCHOOT, or SKEATE (as it is variously spelled), 'Point of the Spout.' In speaking of this place Gill[1] writes: '*Gub-ny-Scuit*, a place in St. Maughold's Parish, where there is a small cascade, or jet of water.'

[1] Manx Society's Dictionary, p. 160.

It was long supposed to be the abode of a *boagane*, or monster, on account of the wailing noises that proceeded from it, till it was discovered that these noises were caused by the wind flowing through a narrow cleft in the rock just above the fall. (*Scuit* is, probably, merely a corruption of *spooyt*.)

Ros (I. and G.), 'a promontory, a peninsula, or a wood,' is not found in our dictionaries, nor used in colloquial Manx. O'Donovan, in commenting on *Ros* in Cormac's *Glossary*, says: 'In the south of Ireland *ross* or *rass* is still used, particularly in topographical names, to denote a wood: *rassan*, a copse or underwood; in the north *ross* means a point extending into the sea or lake. *Ros* is possibly found in PULROSE, formerly *Pooylroish*, 'Wood Pool' (*roish* being the genitive of *ros*). The meaning of RUSHEN in *Castle* RUSHEN, etc., is very obscure. Its most probable derivation has been given under *Personal Names*, but it may possibly be derived from *ros-een*, 'little peninsula,' which just describes the part of the island to the south of Port Erin and Port St. Mary. Compare this with ARDROSSAN in Ayrshire, which, says Pont, is 'so named in respect it is situated on a swelling knope of a rock runing from a tongue of land advancing from ye maine land in ye sea, and almost environed vith ye same.'[1] RUSHEN is the name of a sheading, of a parish, of a glen, of a castle, of an abbey, and formerly of the town now called Castletown.

Arragh, in CLEIGH-YN-ARRAGH, 'Hedge of the Arrow,' called in English, 'Bow and Arrow Hedge,' may possibly be a corruption of the English 'arrow.' CLEIGH-YN-ARRAGH is a long earth rampart and ditch of prehistoric origin, extending for about 400 yards on the north-west slope of Snaefell.

Kimmyrk, 'refuge' (not found in Irish or Gaelic), or *Sumrac*, 'a primrose,' in CRONK SHIMMVRK, or KNOCKSHAMERK, 'Refuge Hill,' also called CRONKSUMARK, 'Primrose Hill' (see p. 133). The former derivation is favoured by the fact that on the flat top of this hill there is an embankment embracing an area of from eighteen to twenty yards,

[1] Quoted by Sir H. Maxwell, *Topography of Galloway*, p. 115.

and that on the south-east side there is a second embankment, both of which were evidently fortifications, and the latter by the fact that it is now usually called 'Primrose Hill' in English. Neither name is found in any old record. These refuges on the summits of hills are very common in the island (see BARRULE), and that they were made use of, or intended to be made use of, at a very recent period is clear from a proclamation by Governor Wood issued in 1801, when, there being fears of an attack by the French, he ordered the captains of the various parishes to tell off a portion of the less able-bodied men to accompany the women and cattle into the mountains on the first alarm of a landing of the enemy. According to the *Manks Advertiser*, the northern abbey courts 'were antiently held in a castle built on the eastern summit' of this hill, 'adjoining to which, on the western side of the hill, stood a wooden frame or gallows, for the execution of criminals.' 'The castle,' it continues, 'is fallen, but there are evident traces of its foundation, and it is not long since that the stump or remainder of this old gallows was removed from the hill.'[1] The *quarter-land* on which the hill is situated is also called BALLASHIMMYRK or BALLASUMARK. There is a *treen* in Santon called KNOCKSHEMAGG, which may possibly come from *Cimmyrk*.

Bainney, 'milk,' possibly in CHIBBYR-Y-VAINNAGH, 'Well of the Milk'; but this might also be a corruption of CHIBBYR-Y-VARNEY, 'Well of the Gap.' In this case the doubt applies to the application, not to the word *bainney*.

(*m*) *Imperfect.*

There are a few names which are probably only portions of the originals to which they belonged. They were for the most part clearly substantival affixes of names in which the generic term, usually *balla*, has disappeared. Thus such names as VAISH and VONEY are probably the remains of BALLAVAISH, 'Cattle Farm,' and BALLAVONEY (*moaney*), 'Turbary Farm,' and MAASEMOAR, 'Big Cattle,' of BALLAVAASEMOAR, 'Big Cattle Farm.' CLEANAGH or CLANNER, a piece of flat land at the mouth of SULBY GLEN, is called CLEANAGH'S *Ground* in 1647, CLEANAGH being probably a surname. CRAWYN is

[1] June 4, 1801.

probably for BALLACRAWYN, 'Bones Farm.' On the *brooghs* of this farm, near the Lhen, the site of a neolithic settlement, with pottery, flints, and burnt soil, has been found. SHELLAG, the name of a farm and a headland on the eastern shore of Bride, is probably from *shellagh*, 'a willow,' and the full name of the farm was doubtless BALLASHELLAG. The headland would take its name from the farm. CONNEHBWEE (*conney*), 'Yellow Gorse,' the name of a farm, was probably BALLACONNEYBWEE originally, and CONGAREY, 'Gorse Sourland,' a good description of the place, which is near Peel, was probably once BALLACONNEY-NY-GAREE; also ASHENMOOAR (*aittin*), 'Big Gorse,' a farm name, was probably BALLANASHENMOOAR, 'Farm of the Big Gorse.' *The* KELLA, the name of a farm in Lezayre, is probably the remains of BALLAKEYLLEY, 'Wood Farm.' It is on the site of the ancient wood of Mirescogh ('*bosco de mirescohc*'[1]); and LEWAIGUE, in Maughold, of BALLALEWAIGUE (*balla-hlieau-aeg*), 'Little Hill Farm.' The missing prefix in GEINNAGHDOO, 'Black Sand,' and GEINNAGH VANE, 'White Sand,' is probably *traie*, 'shore,' though these names may be complete as they stand. In LARIVANE (*laare*), 'White Floor,' the name of a farm in Andreas, the missing prefix is *mwyllin*, 'mill.' There were formerly small mills called *mwyllin laare*, the axle-tree of which stood upright, and the small stones or *querns* on the top of it. The water-wheel was at the lower end of the axle-tree, and turned horizontally under the water. There was no casing round the stone, and there was a peg in it, which, at every revolution, struck the movable spout attached to the hopper. This shook the corn down into it, and the ground meal was swept up off the floor from under the stone. LAAREVOOIE, 'Winnowing or Threshing Floor' was probably once 'BALLA-LAAREVOOIE.' It is on the hillside near Corna Mill. For GLASHEN see BALLAGLASHAN (p. 157).

Part III

ADJECTIVAL AFFIXES

It has been found convenient to classify the adjectival affixes under the heads of Colour, Size and Shape, Relative Situation or Position, Sundry, and Doubtful.

(*a*) *Colour.*—Among adjectival affixes colour naturally holds

[1] *Manx Soc.*, Vol. XXII., p. 104.

a prominent place. It is sometimes difficult to give the exact English equivalent of our terms for the various colours; thus *glass* may mean 'gray,' as in CLAGH GLASS, 'Gray Stone,' or 'green,' as in MAGHER GLASS, 'Green Field,' and CRONK GLASS, 'Green Hill,' while AWIN GLASS means 'pale-blue, bright, or gray river.'

Doo, 'black, blackish, or very dark,' is very common. It is used chiefly in connexion with boggy lands, as in MOANEY-DOO, 'Black Turbary,' or with heather-clad hills, which look dark at a distance, as in BARE-DOO (*baare*), 'black top.' There is a KERROO-DOO, 'Black Quarter(-land),' in almost every parish. *Doo* is also frequently found compounded with *liargagh*, 'the slope of a hill,' in such forms as LHERGYDOO and LARGEE-DOO; KNOCK-DOO and CRONK-DOO, 'Black Hill,' are common; RHENDOO (*rinn*), 'Black Ridge'; COOILDOO, 'Black Nook'; BALLADOO, 'Black Farm'; GLENDOO, 'Black Glen,' a modern corruption of the same, GLENDUFF, and STUGGADOO (*stuggey*), 'Black Portion,' are also found. The dark colour of peaty water is recorded in LOUGHDOO, 'Black Lake,' and LHOOBDOO, 'Black Gully (loop),' is a small moorland heather-clad gully between two mountain sides. AWIN-DOO, 'Black River,' is a dark muddy and sluggish stream, which joins the more rapid and brighter AWIN-GLASS, about a mile above the town of Douglas. MULLEN-DOWAY (*doo-aa*), 'Black ford Mill,' is the old name of the place, now called Union Mills. CREGGAN DOO, 'Black Rocky Hillock'; CREGGYN DOO, 'Black Rocks'; BAIE DOO, 'Black Bay'; *Ghaw* DOO, 'Black Cove'; *Ooig* DOO, 'Black Cave'; KIONEDHOO, 'Black Head'; and GOB DOO, 'Black Point,' are found on the coast. [(I.) BALLYDOO, (G.) BENDHU.]

Bane, 'white,' is even more common than *doo*. The whitish and sparkling quartz, which so plentifully sprinkles our hill-sides, has probably given rise to the names CRONKBANE and KNOCKBANE, 'White Hill'; EARYBANE and EARY-VANE, 'White Hill-pasture'; CLAUGHBANE, CLAGHBANE, and CLAUGHVANE, 'White Stone'; BALLACLAUGHBANE, 'White Stone Farm'; CLAGHYNBANEY, 'White Stones'; BOOILLEYVANE, 'White Fold'; COOIL-BANE, 'White Nook'; CREGBANE, 'White Rock,' and BALLACLYBANE, 'White Hedge Farm.' CRONK-Y-CLAGH-BANE, 'Hill of the White Stone,' is a natural formation in Michael, crowned by a circle of large white quartz boulders. Near

Druidale there is a huge piece of white quartz, called *The* SHARRAGH VANE, 'The White Foal.'

The prevalence of corn or white crops has perhaps originated the names BALLABANE and BALLAVANE, 'White Farm,' and MAGHERVANE, 'White Field.' TRAIE VANE, 'White Shore,' and GEINNAGH VANE, 'White Sand,' are from the sparkling white sand. SPOOYT VANE, 'White Spout,' is the name of a pretty little waterfall. BANE also occurs in the curious name CRAIG-BANE-Y-BILL-WILLY, 'Willy-Bill-Son's White Crag.' *Bane* and *vane* are, in the north of the island especially, corruptly pronounced and spelled *bedn* and *vedn*, as in CARNANE BEDN, 'White Cairn,' which marks the boundary between the parishes of Conchan and Braddan in the mountains; in CREGBEDN, 'White Rock,' and EARY BEDN and VEDN, 'White Hill-pasture.' [(I.) LOUGHBANE, (G.) AUCHTRIEVANE.]

Ruy, 'red,' is not so common as the preceding. AWIN RUY, 'Red River'; GOB-NY-TRAIE-RUY, 'Point of the Red Shore'; and GLEN ROY, 'Red Glen,' appear to have been named from ferruginous deposits in the water. LHARGEE RUY, 'Red Slope,' and COOIL RUY, 'Red Nook,' become appropriate in autumn, when the bracken turns red. CRONK RUY, 'Red Hill,' is a tumulus in Andreas. LOUGHAN RUY, on Ballaterson in Ballaugh, now a swampy hollow, is where the bones of an elk were found in 1819. These bones were put together by the village blacksmith, Kewish, and the skeleton is now in the University Museum at Edinburgh. [(I.) OWENROE, (G.) CULROY.]

Jiarg, 'red' also, but of a deeper red than *ruy*. BROUGH-JIARG-MOOAR, 'Big Red Brow,' is a conspicuous raised beach in Ballaugh. The soil of BALLAJIARG, 'Red Farm,' has a red colour and is very rich. There are also *Ghaw* JIARG, 'Red Cave'; *Bow* JIARG, 'Red Sunken Rock'; and BARNAGH JIARG, 'Red Limpet' (see p. 153). [(I.) BELDERG, (G.) BARJARG.]

Dhoan, 'brown,' has the same signification as the cognate English *dun*. CARRICK DHOAN, 'Dun Rock,' has probably been so called from being covered with seaweed, as it is under water at high-tide. There is also LAG-DHOAN, 'Dun Hollow.' [(I.) BARNADOWN.]

Glass, as already stated, has several meanings according to its application. Thus BALLAGLASS, 'Green Farm,' in Maughold, contains GLIONE GLASS, 'Green Glen,' one of the most beautiful glens in the island. There are also in this sense KERROO-GLASS, 'Green Quarter-(land)'; ARY-GLASS (*aeree*), 'Green Hill-pasture'; and CURRAGH-GLASS, 'Green Bog,' which is a small pool surrounded by the vivid green of a quaking bog. It is said that reputed witches were formerly ducked there, and if they floated they were rolled down Slieau Whallian in spiked barrels. GOB-NY-CREGGYN-GLASSEY, 'The Gray Rocks' Point,' is a correct representation of the locality. The AWIN-GLASS, 'Gray River,' or 'Light-blue River,' is a bright stream flowing rapidly over a gravelly bed, and is as different from its muddy neighbour, the AWIN-DOO, as the Rhone from the Saone. In cloudy weather the water looks gray, in sunshine, light-blue. These rivers are usually called colloquially *The* DHOO and *The* GLASS, *awin* being dropped. There is a spring in the Ballaugh Curragh called the CHIBBER GLASS,[1] 'Bright Spring,' which derives its name from the sparkling nature of the water, which bubbles up from the gravel underlying the peat. [(I.) KINGLAS, (G.) BARGLASS.]

Geaney, 'green,' usually of grass, probably in CHLEIG FHEEINEY, formerly CHLEIG CHEEINEY, 'Green Hedge.'

Gorrym, 'blue,' is only found in GOB-GORRYM, 'Blue Point,' the sandy headland north of Jurby Point. It must have been so-called from its appearance at a distance, since it is actually yellow. There is a tumulus on it, in which flints have been found. [(I.) BENGORM, (G.) CAIRNGORM.]

Lheeah is a rather different gray to *glass*; a duller gray would perhaps be the best description. It is found in CORLEA, 'Round Gray Hill,' and in CARRICKLEA and GREGLEA, 'Gray Rock.' [(I.) ROSLEA, (G.) CRAIGENLEE.]

Ouyr is a lighter dun than *dhoan*, and is even occasionally equivalent to 'pale gray.' It occurs in the names of two mountains, SLIEAU-OUYR, 'Dun Mountain,' and MULLAGH-OUYR, 'Dun Top.' [(I.) CORROWER, (G.) BENOWR.]

[1] Pronounced CHIBBER LESH.

Breac, breck, 'speckled,' or 'spotted,' is an epithet applied to ground sprinkled with quartz rocks, as well as to the appearance presented by the varying colours of vegetation. Thus: LHERGY-VRECK, 'Speckled Slope'; CRONKBRECK, and CRONABACK, formerly CRONKBRECK, 'Speckled Hill'; CARNANEBRECK, 'Speckled Cairn'; GOB-BREAC, 'Speckled Point.' The farm of CRONKBRECK is said to have been formerly held on the tenure of providing a piper for the Lord of the Isle. [(I.) KYLEBRACK, (G.) BENBRACK.]

Buigh, 'yellow,' is usually applied to places where gorse or furze grows freely, as in KIONE BUIGH, 'Yellow Head'; REEAST BWEE, 'Yellow Moor'; CLOSE BUIGH, 'Yellow Close'; BING-BUIE (*binn*), 'Yellow Tops'; STROIN VUIGH, 'Yellow Nose,' the name of the point under Cronk-ny-irree-lhaa; COAN BWEE, 'Yellow Valley'; BALLA-CONNEH-BWEE (*conney*), 'Yellow Gorse Farm'; BALLABUIY and BALLABOUIGH, 'Yellow Farm'; also *Gullet*BUIGH, 'Yellow Gullet,' on Langness. [(I.) OWENWEE, (G.) BENWEE and BALLABOOIE.]

Dorraghey, 'dark,' is found only in *Ghaw* DORRAGHEY, 'Dark Cave.'

(*b*) *Size* and *shape* are naturally very common epithets in place nomenclature.

The antithesis of big and little, *mooar* and *beg*, is used to compare unequal divisions of land, and the difference between one natural feature and another in its neighbourhood. Thus there is a BALLA MOOAR, 'Big Farm,' and a BALLA BEG, 'Little Farm,' in every parish; a CRONK MOOAR, 'Big Hill,' will be found in juxtaposition with a CRONK BEG, 'Little Hill'; a MOANEY MOOAR, 'Big Turbary,' with a MOANEY BEG, 'Little Turbary'; and a GLEN MOOAR, 'Big Glen,' with a GLEN BEG, 'Little Glen,' though these names also exist when there is no idea of comparison. There are AREY MOOAR, 'Big Shealing,' and AREY BEG, 'Little Shealing;' BALLAMONA MOOAR (*moainee*), 'Big Turbary Farm,' and BALLAMONA BEG, 'Little Turbary Farm'; LHEEANEY VOOAR, 'Big Meadow,' and LHEEANEY VEG, 'Little Meadow'; PURT MOOAR, 'Big Port,' and PURT VEG, 'Little Port,' and KIONE VEG, 'Little Head.' There are many others, which will be found in the index.

LOUGH VOOAR, 'Big Lake,' in Andreas, is one of the lakes, once numerous, which have now almost entirely disappeared. Two green-stone axe-heads and a number of flint flakes have been found in it. *Ghaw* VOOAR, 'Big Cave,' near Spanish Head, the largest cave in the island, is some way above the sea level. The *Chicken Rock* is usually called CARRIG VOOAR, 'Big Rock,' by Manx fishermen. *Beg* is occasionally corrupted into *meg* and *mig*, as in BALLAMEG and BALLAMIG, 'Little Farm.' CLYCHUR is perhaps a corruption of *Cleiy-Mooar*, 'Big Hedge.' It is pronounced CLYHŪR. [(I. and G.) BALLYMORE, BALLYBEG, (G.) BALMEG.]

Foddey, 'long,' is only found in BALLAFADDA, 'Long Farm.' This looks as if the Manx *foddey* was only a recent corruption of the Irish *fadda*, the name of the farm having been given before the change. Most of the old *quarter-land* properties are long and narrow, stretching from the mountains to the seashore. The object of this was that each property might share in the advantages of the common pasturage, and of the seaweed, which was and is used as manure. [(I.) KILLFADDY, (G.) DRUMFAD.]

Liauyr, 'long,' in CREG LIAUYR, 'Long Rock,' and MAGHER LIAUYR, 'Long Field.'

Giare, 'short,' in BALLAGYR and BALLAGARE, 'Short Farm.' [(I.) GLENGAR, (G.) BARWHAR.]

Lhean, 'broad,' in SLIEU-LHEAN (*slieau*), 'Broad Hill'; EARY-LHEAN, 'Broad Moor;' BEEAL-FEAYN-NY-GEAY, 'Broad Entrance of the Wind,' and ENNYM LHEAN, 'Broad Precipice.' [(I.) GORTLANE.]

Kiel, 'narrow,' in THALLOO KIEL, 'Narrow Plot'; MAGHER KIEL, 'Narrow Field,' and KERROO-KIEL, 'Narrow Quarter(-land).' [(I.) GLENKEEL.]

Coon, 'narrow,' in TRAIE COON, 'Narrow Shore'; LHEN COAN (*? Glen coon*), 'Narrow Glen,' a narrow ravine in Groudle Glen; and NASCOIN, formerly NASCOAN, a corruption of *yn-eas-coon*, 'The Narrow Fall,' an appropriate description of this pretty little fall in Ballaugh. [(W.) GLENCOIN.]

Cam, 'crooked, curved, winding,' in GLENCAM, 'Winding Glen'; COOILCAM, 'Winding Nook,' and *Giau*CAM,

'Winding Creek.' Shakespeare uses the phrase 'clean cam' for wholly awry. [(I.) GLENCAM, (W.) MORECAMBE.]

Jeeragh, 'straight,' in GOB-JEERAGH, 'Straight Point,' and perhaps in BALLAJERAI, 'Straight Farm.'

Sceilt or *scoilt*, 'cleft' or 'split' (past participle of *dy scoltey*, 'to split'), in RENSCAULT, formerly RENSKELT, 'Cleft Ridge.' This farm is at the end of the ridge of high land which divides the east and west Baldwin valleys. Thirty years ago there was a CRONK-SKEALT, 'Cleft Hill,' a tumulus, in Ballaugh, which contained several urns. It has since then been carted away to improve the land for agricultural purposes. [(I.) KNOCKSGOILT, (G.) CLACKSGOILTE.]

Runt, probably a corruption of English 'round,' is not found in our dictionaries, though Cregeen gives *runtag*, 'a round lump of a thing.' It is, however, in common colloquial use. It is found in MAGHER RUNT, 'Round Field,' LHEANY RUNT, 'Round Meadow.' There is a curious legend connected with this meadow. (See *Folklore of the Isle of Man*, p. 56.)

Cruinn, 'round,' in TRAIE CURN, 'Round Strand,' the little semicircular bay between the two points of Maughold Head; KERROO CRUINN, 'Round Quarter-(land)'; CREG CRUINN, 'Round Crag.'

Birragh, 'pointed,' in GOB BIRRAGH, 'Pointed Headland,' in BALLABIRRAGH, 'Pointed Farm,' and probably in BALLABERRAG or BALLABIRRAG. It should be mentioned that BIRRAG was formerly a common surname in Jurby, where this last name occurs, and so it may possibly take its name from that of a former proprietor. Both BALLABIRRAGH and BALLABIRRAG are very long and narrow farms.

(*c*) The relative *situation* or *position* of one place with respect to that of others has given rise to several place-names.

The adverbs *heose* and *heese*, 'above' and 'below,' are used adjectivally in local nomenclature with the meaning 'upper' and 'lower,' as in BALDROMMA-HEOSE, 'Upper Hill-back Farm'; BALDROMMA-HEIS, 'Lower Hill-back Farm'; BARROOSE (*Bayr-heose*), 'Upper Road'; GAREY CHEU-HEOSE (*garee*), 'Upper Side Stony Place,' and GAREY CHEU-HEESE.

(*garee*), 'Lower Side Stony Place,' and in *Gretch* HEOSE, 'Upper Gretch.' [(G.) BARHOISE.]

Eaghtyragh, 'upper,' in BALLYAGHTERAGH, 'Upper Farm,' and possibly in BALLEIGERAGH with the same meaning. [(I.) BALLYOUGHTERAGH, (G.) AUCHNOTTEROCH.]

Fo (adverb), 'beneath,' in BALLAFO*gige*, in 1621 BALLA-FO-*hague* (S.) *haugr*, 'Beneath How Farm'; in TOWLFO*ggy* (*fo-haugr*), 'Beneath How Hole,' and in LHEANNEE-FO-KEILL, 'Beneath Cell Meadow,' in Sulby Glen.

Meanagh, 'middle,' is very common, being generally used to denote the middle *quarter-land* of a *treen*, as in BALLA-MEANAGH or BALLAMENAGH, 'Middle Farm.' This word may be sometimes confounded with *managh*, 'a monk' (see p. 123). There are also SLIEAU MEANAGH, sometimes called SLIEAU MONAGH (see p. 173), 'Middle Mountain'; *Burrow* MEANAGH, 'Middle Castle-island,' a pile of rocks; FAAIE VEANAGH, 'Middle Paddock,' and CREG VENAGH, 'Middle Crag.' [(I.) DRUMMENAGH, (G.) BALMEANACH.]

Tessyn, *tessen*, 'across' or 'athwart,' is generally applied to farms part of which lie on one side of a highroad, and part on another, as in BALLATERSON and BALLATERSIN, 'Athwart Farm.' The *r* in the Manx place-names is probably correct, as it agrees with the Irish and Gaelic forms. [(I.) KILTRASNA, (G.) BALTERSAN.]

Ard, 'high,' in DORLISH ARD (*doarlish*), 'High Gap'; CRONK ARD, 'High Hill,' and CLAGH ARD, 'High Stone.' [(I.) LOCHANARD, (G.) BALLARD.]

Dowin, 'deep, low,' in GLENDOWNE, 'Deep Glen'; BWOAIL-LEE DOWNE, 'Deep Fold.' BALLADOYNE, 'Low Farm,' is low-lying land by the river Neb. It also possibly occurs in BALDOOIN, 'Low Farm or Place,' and BALDWIN, formerly BOAYLDIN (*boayl dowin*), 'Low Place.' Both East and West BALDWIN are deep valleys.

Injil, 'low,' in COOILINGIL, 'Low Nook,' and CRONKINJIL, 'Low Hill.' CRONKINJIL is close to CRONKARD. *Injil* is probably a corruption of the Irish *iseal* or Gaelic *iosal*, as in (I.) AGHEESAL. The Manx *s* is often hardened into *j*, *booisal*, for instance, being pronounced *booijal*.

Sodjey, 'further,' in *Burrow* SODJEY, 'Further Castle-island.'

All the cardinal points are found in Celtic local names: PURT JIASS, 'South Port'; NERLOUGH (*yn-neear*), 'The West Lake'[1]; GAREY TWOAIE, 'North Sourland,' and CASHTAL AIR, 'East Castle,' another name for GOB-NY-ROINNA, near Port Lewaigue. The remains of an earthwork are still to be seen there. [(I.) ARDANEER.]

The remaining adjectival epithets are too varied to be placed under any special heading:

Garroo, 'rough, rugged,' is very common. It occurs in BALLAGARROW, 'Rough Farm'; KERROOGARROO, 'Rough Quarter-(land);' BAREGARROO (*bayr*), 'Rough Road'; CRONKGARROW, 'Rough Hill.' BALLA-GARRAGHAN, the name of a farm in German, and GARRAGHAN, the name of one of our best-known mountains, have also doubtless something to do with *garroo*. [(I.) TORGARROW, (G.) BARHARROW.]

Mollagh, 'rough,' is used in connexion with swampy grounds, while *garroo* is usually applied to dry uplands. Thus: MOANEY-MOLLAGH (*moainee*), 'Rough Turbary.'

Creggagh, 'rocky,' in BALLACREGGA and BALLACRAGGA, 'Rocky Farm'; GOBCREGGAGH, 'Rocky Point'; BULLEE CREGGA, 'Rocky Fold'; and in CHIBBYRT-CHROGA, 'Rocky Well.' [(I.) BALLYCREGGA.]

Claghagh, 'stony,' in KERROOCLAGHAGH, 'Stony Quarter-(land).'

Cloaie, 'stony,' probably in COLD CLAY, a corruption of COOIL CLOAIE, 'Stony Corner,' and in CLOAIE *Head*, formerly KIONE CLOAIE, 'Stony Head,' on Cronk-ny-irree-lhaa. This word is not now used in colloquial Manx, but it occurs several times in the Manx Bible.

Braddagh, 'thievish, dishonest,' in CREG-Y-BOLLAN-BRADDAGH, 'Rock of the Thievish Carp.' It appears that the carp who frequent this rock have a bad reputation for taking the bait without the hook!

Breinn, 'putrid, stagnant,' in POOYLLBREINN, 'Stagnant Pool.' One of the pools so called is at Langness, and the other at Poolvash. They are only filled with water by excep-

[1] There is no such lake now.

tionally high tides, so that in the meantime they stagnate. [(G.) LOCH BRAIN.]

Geinnee, 'sandy,' in BALLAGENNY, 'Sandy Farm.' This farm is near the sandy shore of Bride, and BAAREGHENNY, 'Sandy Road.' [(I.) GLENGANNAH, (G.) GLENGAINNOCH.]

Shliggagh, 'shelly,' in RHULLICK-Y-LAGG-SHLIGGAGH, 'Shelly-Hollow Graveyard.'

Aalin, 'beautiful,' in KNOCKANALIN, 'Beautiful Hillock.' [(I.) GLASHAWLIN, (G.) CRAIGELLAN.]

Sallagh, 'dirty, filthy,' probably in BALLASALLA, 'Dirty Town or Farm,' the name of a farm in the parish of Jurby. (For the village of this name in Malew see p. 146.) [(I.) BALLYSALLAGH.]

Broigh, *broghe*, 'dirty,' in GLENBROIGH, 'Dirty Glen.'

Curree, 'boggy,' in BALLACURRY, BALLACHURRY, and BALLACHURREE, 'Boggy Farm,' a very common name, and in THALLOO CURRY, 'Boggy Land;' also in BALICURE, the old name of Bishop's Court.

Grianagh, *grianey*, *greinagh*, *greiney*, 'sunny,' in CRONK GRIANAGH, 'Sunny Hill'; BALLAGRANEY and BALLAGRENEY, 'Sunny Farm'; GLEN GREENAUGH, GLEN GREANAGH, and GLENGRENAGH, 'Sunny Glen'; and PORT GREENAUGH, 'Sunny Port.' The older name of PORT GREENAUGH was (S.) GREENWYK (see *post*). [(I.) BALLYGREANY.]

Rennee, 'ferny,' in NELLAN RENNY (*yn-ellan*), 'The Ferny Isle'; LHERGYRENNY, 'Ferny Slope'; BULRENNY and BOLRENNY (*Bwoaillee*), 'Ferny Fold'; BARNA-ELLAN-RENNY, 'Ferny Isle Gap'; COAN RENNEE and COAN RHENNY, 'Ferny Ravine.' This last is on the boundary between Conchan and Lonan. *Rennee* may also be the plural of *renniagh*, 'fern' (see p. 133). [(I.) DRUMRAINY, (G.) BLAWRAINE.]

Fluigh, 'wet, moist,' in GAREY FLUIGH, 'Moist, Stony Place.' [(I.) KILLY FLUIGH.]

Moanagh, *moaney*, 'turfy,' in BALLAMONA, 'Turfy Farm,' formerly BALLAMOANEY, a very common name, which is frequently, but incorrectly, translated as if it were BALLA-NA-MONA, 'Farm of the Turbary'; also in THALLOO-

VOANAGH, 'Turfy Plot,' THALLOO-EAL-VONEY, 'Land of the Turf Fire,' and possibly in SLIEAU MONAGH, 'Turfy Mountain.' There is a GLENMONA, a modern name, which simply means 'Mona (or Isle of Man) Glen.' [(I.) BALLAMONA.]

Losht, 'burnt,' in SLIEAU LOSHT, 'Burnt Mountain,' and CRONKLOSHT, 'Burnt Hill'—both these hills are remarkably dry; in THALLOO LOSHT, 'Burnt Land or Plot,' and CRONK-YN-THALLOO-LOSHT, 'Hill of the Burnt Land'; and in the modern name, CABBAL-YN-OURAL-LOSHT, 'Chapel of the Burnt Sacrifice.' [(I.) BALLYHUSK, (G.) CRAIGLOSK.]

Litcheragh, 'idle,' in *Ghaw* LITCHERAGH, 'Idle Cove,' perhaps so called from the water being sluggish in it.

Creoi, 'hard,' in KERROO-CREOI and KERROOCROIE, 'Hard Quarter-(land).' This epithet is applied to lands which are hard to till. [(I.) CARGACROY.]

Creen, 'withered or ripe,' in KERRO-CREEN, 'Withered Quarter-(land), and CROCREEN or CROWCREEN, where the meaning of *crou* (the *ou* being pronounced like the *ou* in plough) is uncertain. It is a farm near Cornaa, and is also known as BALLATHONA (see p. 175). [(G.) SLEW-CREEN.]

Brisht, 'broken' (past participle of *dy brishey*, to break), in TRAIE BRISHT, 'Broken Shore,' which is probably so called from being covered with rocks, and in BROUGH BRISHT, 'Broken Brow.' Here *brisht* seems to refer to a landslip.

Voallit, 'walled,' possibly in BOOLEYVELT, 'Walled Fold.'

Rea, 'flat, smooth, even,' in DRIM-REIY (pronounced *ray*), 'Flat Hill-back,' the old and appropriate name of St. Mark's. [(I.) INCHAFFRAY, (G.) AUCHRAE.]

Roauyr, 'fat, swollen,' in KIONE ROAUYR, 'Fat Head.' This is the somewhat fanciful name of the headland now known as CONTRARY HEAD; also in KIONE ROAYR, a headland on the Calf. [(I.) DUNBUNRAWER, (G.) RING-REER.]

Meen, literally 'mild, meek,' has in local names the signification 'soft,' usually in connexion with bogs. It is found

in GAREE-MEEN, 'Soft Stony Place,' and BALLAMINE and BALLAMIN, 'Soft Farm.' [(I.) CLONMEEN.]

Meayl, 'bald,' generally speaking, means anything bald, bare, or hornless. Thus a hornless cow is called a *mealey*. In the only local name in which it is found it means 'bare,' as SLIEAU MEAYL, 'Bare Hill'; but see *The* MULL. [(I.) KNOCKMOYLE.]

Chirrym or *tirrym*, 'dry,' in BALLACHIRRIM, formerly BALLYTYRYM, 'Dry Farm'; CLOSECHIRRYM, 'Dry Close,' and possibly in BALTRIM, 'Dry Farm.' [(I.) TULLYHIRRIM.]

Shiast, 'dry,' possibly in GLENSAST, or GLENCHASS, 'Dry Glen.'

Bing, 'shrill, musical, sounding,' in *Ghaw* VING, 'Sounding Cave,' near Fleshwick, so named on account of the echo it produces. Mr. Roeder says that when a child was very ill 'they used to go to the *Ghaw* VING for it' and repeat:

'GHAW VING, GHAW VING,
Cur jeed yn throo;
Va'n lhiannoo ching jea,
As bee e ny share jiu.'

'Sounding Cave, Sounding Cave,
Put off thy envy;
The child was sick yesterday,
And it will be better to-day.'

Feayr, 'Cold,' in CHIBBER FEAYR, 'Cold Spring.' [(I.) OWENURE.]

Lajer, 'strong,' in CASHTAL LAJER, 'Strong Castle.' This is an ancient earthwork on Cronkould. It is forty yards in diameter, the outside mound being about eight feet high, and the raised embankment sixteen or seventeen feet thick. There are numerous barrow-mounds within the enclosure.

Reagh, 'merry, laughing,' in STROOAN REAGH, 'Laughing Stream,' in Sulby Glen. This is a trickling mountain stream which, when its water is glancing in the sunlight, well deserves this epithet.

Spreiagh, 'sprinkling, sputtering,' in GLEN-A-SPREAGH, 'Glen

of the Sputtering,' the name of a glen with a tiny, rapid stream in Maughold.

Coar, 'pleasant, agreeable,' in BALLACOAR, 'Pleasant Farm.' There is the site of a *keeill* and a burial-ground on this farm, which is in Lonan; in CRONKCOAR, 'Pleasant Hill'—this is a tumulus in Ballaugh; KERROOCOAR and KERROOCOARE, 'Pleasant Quarter-(land)'; and SLIEAUCOAR, 'Pleasant Mountain.' Old Manx people say that this mountain is called 'the kindly mountain, because it gives such good turf.'

Tonnagh, 'wavy,' in BALLATHONA, 'Wavy Farm.' The ground of the farms so called in Maughold and Bride are undulating.

Geayee, 'windy,' is properly the genitive case of *geay*, 'wind,' but it is used as an adjective in CRONK GEAYEE, 'Windy Hill.'

Noa, 'new,' in GAREY NOA, 'New Garden.'

Sheeant, 'holy, blessed,' in CHIBBER SHEEANT, 'Holy Well' (see p. 144); and in RHENSHENT, 'Holy Ridge,' in Malew, which is perhaps so named from its proximity to a *treen* chapel. There are two large boulders, called 'The Giant's Grave,' on this place, which probably formed part of a stone circle. [(G.) CLAYSHANT.]

Casherick, 'holy,' in PORT CASHERICK (ob.), 'Holy Port,' the old name of Port Erin, and in KEEILL CASHERICK, 'Holy Cell,' in Maughold. Its walls are barely traceable, but the graveyard enclosure still remains.

Kelly gives '*ab abban*, belonging to an abbot or abbey.' We find it in local names, in KEEILL ABBAN, 'Abbey Church,' and CRONK-KEEILL-ABBAN, 'Abbey Church Hill,' both in Baldwin, near the abbey lands of Braddan. Close by was the site of the ancient Tynwald, where a Court was held in 1429. Some slight traces of it still remain.

Braarey, 'belonging to a priory or abbey,' a derivative of *braar*, 'brother,' probably in BALLA VRAAREY, 'Priory Farm.' This is abbey land at Port St. Mary, and has St. Mary's Well and the site of St. Mary's Chapel on it.

Screbbagh, 'scabbed, scabby,' in SLOC-NA-CABBYL-SCREEVAGH,

'Pit of the Scabby Horse.' This pit is below the cliffs in Maughold, and was one of two places where, in accordance with customary law, the coroner had to throw diseased animals.

Spainagh, 'Spanish,' in CHIBBER-KIONE-SPAINEY, 'Spanish Head Well,' close to the headland of that name.

Marroo, 'dead' (a past participle), in CLAGH-NY-DOOINEY-MARROO, 'Stone of the Dead Man.' It was said that a man, who had been murdered, was left lying on this slab.

Doubtful.

These may be classed in the same way as the doubtful substantival affixes (see pp. 159-162). The following are used colloquially, and are found in Irish and Gaelic:

Bouyr, 'deaf,' in CRONKBOUYR, 'Deaf Hill,' a tumulus. It appears that the corresponding Irish word, *bodhar*, corrupted into *bower*, is used in local names in Ireland in the same way. Joyce[1] surmises that, as some of the places so called have an echo, their names arose from your having to speak loudly to them and get a loud answer, exactly as happens when you speak to a deaf person. [(I.) GLENBOWER.]

Slane, 'whole, hale,' possibly, in CHIBBER LANSH, a well on Gob-y-Volley, consisting of three pools, which was formerly much resorted to for the cure of sore eyes. The cure could only be effective if the patient came on Sunday, walked three times round the pool, saying, *Ayns enym yn Ayr, as y Vac, as y Spyrryd Noo* ('In the Name of the Father, and of the Son, and of the Holy Ghost'), and then applied the water to his or her eyes.

Ceabagh, 'cloddy,' is found in Manx, Irish, and Gaelic, but is not known colloquially in Manx. It occurs in PUIRT CEABAGH, 'Cloddy Port.' This curious name would seem to be derived from the appearance of the small rocks there.

The following are found in Manx, and are known colloquially, but are not found in Irish and Gaelic:

[1] 'Irish Names of Places,' second series, pp. 46, 47.

Mea, 'fat, luxuriant,' in the sense of fertile, possibly in GLENMAY, formerly GLENMEA, GLENMEAY, and GLENMOIJ, 'Luxuriant Glen.' This is very doubtful, because it is always pronounced by old Manx people as if spelled GLENMOY, or GLENMY.

Gerjoil, 'joyful,' in CARN GERJOIL, 'Joyful Cairn,' a name also applied to the mountain on which the cairn stands. It may commemorate some public thanksgiving.

Foalley, 'treacherous,' in TRAIE FOALLEY, 'Treacherous Shore,' probably so named from quicksands.

The word *cummer* is found in Irish, and in place-names is applied to the meeting of streams or glens. In the sense of meeting of glens it is not inappropriate to KIMMERAGH in Bride. [(I.) CUMMERAGH.]

Imperfect Names, etc.

The name of the *Sheading* of GARFF, probably from *garroo* 'rough,' is certainly imperfect. Mr. Quine suggests that, like Middle and Glenfaba *Sheadings*, it takes its name from a central valley—that of Laxey—and that the missing prefix is therefore *glione*, 'glen.' The earliest spelling of this word is GRAFFE, in 1664 (see GRAUFF, p. 180). [(I.) GLENGARRIFF.]

The names CROGGA and RENNY are probably part of BALLACROGGA (*creggah*), 'Rocky Farm,' and BALLARENNY, 'Ferny Farm.' In the case of *Crogga*, the adjoining estate, of which it probably once formed part, is called BALLACREGGA.

Prefixes.

Our grammarians tell us that *drogh*, 'wicked,' and *shen*, 'old,' are the only adjectives which precede their substantives; but in local names we find, besides *shen*, *ard*, 'high,' and *doo*, 'black,' which are, however, usually affixes, and only exceptionally prefixes, while *shen* is always a prefix.

Shen, in SHENVALLA, 'Old Farm'; SHENTHALLOO, 'Old Ground or Plot,' and SHENMYLLIN, 'Old Mill.' [(I.) SHANGORT, (G.) SHANAVALLIE.]

Ard, in ARDVALLEY, 'High Farm'; ATNAUGH (*ard-knock*), 'High Hill'; ARCHOLLAGAN (*ard-chiollagh-een*), 'High Little Hearth'; ARDUAILEY, 'High Fold,' and ARDERRY (*ard-eary*), 'High Shealing.'

Doo, in DOUGLAS, 'Black Stream' (see p. 119); DOLLAUGH MOOAR (*doo-lough*), 'Big Black Lake'; DOLLAUGH BEG, 'Little Black Lake,' in Ballaugh, now drained, and DUFFLOCK (ob), 'Black Lake.' DUFFLOCK is mentioned in the account of the boundaries of the abbey lands appended to the British Museum copy of the *Chronicon Manniæ*. [(I. and G.) DOUGLAS.]

The name of the farm CAMLORK, in 1511 CAMLORGE, if *cam* is here the adjective 'crooked,' should be placed under this heading; but it seems more probable that it is of Scandinavian origin (see p. 197).

The adverb *fo*, 'beneath,' is found in two names without a preceding substantive: FOCHRONK (probably for *Balla-fo-yn-chronk*), '(Farm) under the Hill,' and FOLIEU (probably for *Balla-fo-yn-hlieau*), '(Farm) under the Mountain.'

The preposition *eddyr* occurs in the name EDREMONY, sometimes called ROWANY, a corruption of *Eddyr-Daa-Moainee*, 'Between Two Turbaries or Marshes,' which exactly described its situation formerly. There are only faint traces of the marshes now. [(I.) EDERDACURRAGH, (G.) ADDERHALL.]

CHAPTER IV

SCANDINAVIAN PLACE-NAMES. GENERIC TERMS FOR TOPOGRAPHICAL FEATURES

THE Scandinavian place-names in the Isle of Man are always descriptive, and are usually compound words, consisting of a local substantive term with an attributive prefixed. The attributive is usually a common or proper noun in the genitive case, rarely an adjective. In some few cases a substantive term is used simply or emphatically, and without any adjective, as KNEEBE, MULL, in which case the definite article would be either expressed or understood in English. The generic terms, being affixes (not, as in Celtic languages, prefixes), have been placed in alphabetical order for convenience in reference, but otherwise it will be seen that the Scandinavian names are treated under the same headings as the Celtic.

Part I

SIMPLE NAMES

The simple names in the Scandinavian, as well as in the Celtic, place-names in the Isle of Man are much fewer in number than the compound.

The following are found only as simple names :

Gnipa, 'a peak,' in KNEEBE, formerly GNEBE or KNEBE. This name is found on the western slope of GREEBA *Mountain*, and is most probably the original name of the whole mountain, as 'n' is frequently corrupted into 'r.' The river NEB, which has its source near KNEBE, may also

take its name from it. [KNIPE, Cumberland; GNÚPR, *Landnâmabóc.*]

Gröf, 'a pit, hole,' probably in GRAUFF. This *treen*, at Laxey, is on a plateau, with a deep valley on one side of it. Three of its *quarterlands* are called GRAWE. Mr. Quine suggests that these names may be taken from that of the *Sheading* (Garff), in which this treen is. [GRÖF, Iceland; GRAVEN, Shetlands; GRAWINE, Orkneys; GRAFFNOSE, Hebrides.]

Kringla, 'a dish, circle,' possibly in CRINGLE, but this name is more probably taken direct from the proper name CRINGLE (see p. 55). [CRINGLEBECK, Lincolnshire; CRINKLE *Crags*, Cumberland; KRINGLETOFT, Denmark.]

Mön (gen. *Manar*), 'The Isle of Man.' This is the invariable form of the name in the Sagas. On a runic stone at Kirk Michael the word *Maun* is found in the following inscription: '*Gout : kirpi : pano : auc : ala : i : Maun*,' 'Gout carved this (cross) and all in *Man*.' This *Maun* exactly corresponds in sound with *Mön*.

Múli, literally 'a muzzle, snout,' is used in local names of a headland or jutting crag. In the Isle of Man *The* MULL, 'The Headland,' is applied to the high rocky district at the extreme south. It is now spelled *The* MEAYLL in maps, though still called *The* MULL, and may possibly have a connexion with the Celtic *meayl* (see pp. 91, 174). [MULL of Galloway, MULL (The Island of); MULI, Iceland.]

Nabbi, 'a knoll,' in *The* NAB, 'The Knoll.' [NAB, Orkneys; NABWOOD, Lincolnshire; *The* KNAB, Shetlands.]

Pollr, 'a pool, pond,' possibly in *The* POLLEYS, the name given to two ponds in Ballaugh. *Pollr* is cognate with Manx *pooyl* (I. and G.), *poll* (W.), *pwl*, and (E.) *pool*.

The following are also found as affixes:

Ey, 'an island,' in *The* EYE, a rock off the Calf of Man, which has been completely pierced by the action of the waves. It is popularly supposed to mean literally 'The Eye.'

Eyrr, 'a gravelly bank,' in *The* AYRE, the sandy and gravelly expanse extending along the north coast of the island. [AYRE, Scotland; AIR, Orkneys; EYRI, Iceland.]

The following are also found as prefixes:

Gil, 'a deep, narrow glen,' with a stream at the bottom, in *The* GILL. [GHYLL, GILL, England, Scotland, and Ireland.]

Holmr, 'a holm, islet,' in HOLM (ob), the Scandinavian name of the islet off Peel Harbour. In a Papal Bull of 1231 this islet is referred to as 'HOLM, SODOR, vel PILE'; and in the charter confirming the grant of Thomas, Earl of Derby, in 1505, of churches and lands in the Isle of Man to Huan, Bishop of Sodor and Man, it is called 'HOLME, SODOR, vel PELE.' [HOLMAR, Iceland; FLATHOLME, England; STOCKHOLM.]

Klettr, 'a rock, cliff,' in *The* CLYTTS or *The* CLETTS (*klettar*), 'The Rocks,' two small rocks near the Calf of Man, and probably in *The* CLEPS, two pointed rocks off the coast of Maughold. [CLEATOR, Cumberland; BREAKLET, Scotland.]

Skarð, 'a notch, chink,' used in Icelandic local names of a mountain pass, in SKARD, which is high land. [SKARÐ, Iceland.]

Skör (gen. *skarar*), 'a rim, edge,' in SCARA, 'Edge.' This is, perhaps, only a portion of the original name. *Scar* or *scaur* is used in Scotland of a cliff or precipitous bank of earth. SCARA is on the edge of a cliff. *Skör* may possibly also occur in *The* SKORYN, 'The Edge.' [SCAR, Ireland; *The* SKAUR, Scotland.]

The following are both affixes and prefixes, as well as simple names, and are explained under the former: *The* GARTH, 'The Enclosure'; *The* HOW, 'The Mound'; *The* STACK, 'The Detached Rock'; RIG, 'Ridge'; *The* SKER, 'The Skerry'; and *The* BOE, 'The Sunken Rock.'

Part II

COMPOUND NAMES

(*a*) *Mountains, Hills, Rocks.*

Brekka, 'a slope,' as in CORBRECK (*kora-brekka*), 'Cori's Slope.' *Brekka* is common in Icelandic local names (see p. 195). [SANDBREKKA, Iceland.]

Fjall, 'a fell, mountain,' as in SNÆFELL (*snæ-fjall*), 'Snowfell,' the name of the highest mountain in the island. [DOFRA-FJALL, Norway; GOATFELL, Arran; COPEVAL, Harris; FAIRFIELD, English Lakes.]

Hamarr, literally 'a hammer,' is used in Icelandic local names of a hammer-shaped crag—a crag standing out like an anvil. In the Isle of Man it is only found in CORNAMA (ob) (*korn-hamarr*), 'Corn Crag.' CORNAMA is mentioned as one of the abbey boundaries in Malew in the *Chronicle*. The same place is now called CORDEMAN, a curious corruption. *Hamarr* is common in modern Icelandic local names, but always as a prefix. In the *Landnámabóc* it is found as an affix in the name HLAÐ-HAMÆR.

Hóll, 'a hill, hillock,' as in STRANDHALL (*strandar-hóll*), 'Strand Hill.' [ARNOL, Hebrides.]

Hryggr, 'a ridge,' probably in BRERICK (*bruar-hryggr*), 'Bridge Ridge,' in BARRICK (*berr-hryggr*), 'Bare Ridge,' on the north side of the Sulby River near Ramsey, and in BERK, with the same meaning, which is at the mouth of Glen Willan stream. It may possibly also occur in ALDRICK, SPALDRICK, SOLDRICK and RARICK, the names of small creeks, but it is more probable that in these names *rick* is a corruption of *vík*.

Rani, literally 'a hog's snout,' used in local names of a 'hog-backed' hill; possibly occurs in the name of the mountain COLDEN, formerly COLDRAN (*kuldi-rani*), 'Cold Hill.'

Skör, 'a rim, edge,' probably in SKINSCOE, formerly SKYNNESKOR, 'Skinni's Edge.' This aptly describes the place, which is on the edge of steep cliffs by the sea, in Lonan.

(*b*) *Sea-coast.*

Boði, 'a breaker,' used of a sunken rock, occurs as an affix *only in* SANDWICK BOE, 'Sandcreek Sunken Rock.'

Ey, as in LIGGEA (*lág-ey*), 'Low Island.' [FLATEY, ORKNEY, CHELSEA, ALDERNEY, CAMBRAY.]

Eyrr, 'a gravelly bank'; either of the banks of a river or of a tongue of land running into the sea, as in *The Point of* AYRE, the long, low promontory at the north-eastern extremity of the island. *Eyrr* is also found compounded with Celtic prefixes in *Ballan*AYRE (*balla-yn-eyrr*), 'Farm of the Gravelly Bank'; in *Bayr-ny*-AYRA, 'Road of the *Eyrr*,' which leads to the point; and in the name of the parish of *Lez*AYRE, formerly *Le*-AYRE, which is probably a corruption of *ny eyrr*. In 1231 the Church of *Sanctæ Trinitatis in Leayre* is mentioned in a Papal Bull, and in the sixteenth century this church was called *Kirk Christ Le-ayre*, 'Christ's Church of the *Eyrr*.' The substitution of 'l' for 'n' is not uncommon in the mouths of Manx people. Thus Langness is called Langlish. The greater part of *Lez*AYRE was, till the middle of the sixteenth century, when the *curragh* was drained, under water, so that its land was of very little importance, and it may, therefore, have been regarded merely as an appendage of the AYRE. [AERS OF SELLIVOE, Shetland; *Point of* AYRE, Wirrall, Cheshire.]

Kálfr, literally 'a calf,' is used in local names of a small island near a large one. We have it in CALF *of* MAN, which is a translation of MANAR-KÁLFR, as it is written in the Sagas. The Manx name for this island, COLLOO, seems to be a corruption of *Kálfr*. (See Preface, p. viii.) [RASTAR-KALFR, Hebrides; *Isle of* CALF, Ireland.]

Klettr, 'a rock' (see p. 181), possibly in SCARLET (*skarar-klettr*), 'Cleft Rock.'

Nes, literally 'a nose,' is used in local names both of long, low points and high cliffs, but usually of the former, as in LANGNESS (*langa-nes*), 'Long Nose.' [LANGANES, Iceland; DUNGENESS, England; GRISNEZ, France; CAITHNESS, Scotland; AIGNISH, Hebrides.]

Ogr, 'a cave,' only in *Traie*OOIGYN, 'Caves' Strand,' in Michael. It is usually a prefix (see p. 197).

Ripr, 'a crag, reef,' in SKEIRRIP (*skerja-ripr*), 'Skerries' Crag.'

Sker, 'a skerry, an isolated rock in the sea,' usually larger and loftier than *klettr;* in *Bay-yn*-SKER, 'Bay of the Skerry'; *Gob-ny*-SKER, 'Point of the Skerry'; and possibly, as Mr. Quine ingeniously conjectures, in *Coni*STER (*kione-nes-sker*[1]), 'Ness Head Rock,' in Douglas Bay. It is known that before the present Douglas Harbour was formed the river flowed into the sea in a more northerly direction than at present, the Pollock Rocks, where the Victoria Pier now stands, being to the north of it and a bank of shingle to the south of it.[2] The Pollock Rocks, then, being at one extremity, would naturally be called *Yn-kione*, 'The Head,' by the Manx Celts. The Norsemen would add their word for head or promontory—*nes*—to this, and would call the rock off the *kione-ness* the *Sker*. Compare SCRABSTER.

Sker is also found in the farm-names *Balla*SKER, *Balli*STER, *Bally*STER, or *Banni*STER, 'Skerry Farm.' These three last names are a corruption of the first, which is the name of one of the farms on the *treen*, now called BANNISTER. USHTAIRS, pronounced USHAIRS, the name of some small rocks at the south end of Laxey Beach, may be a corruption containing the word *sker*. [*The* SKAR, English Lakes.]

Stakker, literally 'a stack of hay,' is used in local names of columnar-shaped detached rocks in the sea, as in *Baie* STACKA, 'Stack Bay.' (See *Cashtal yn* STAGGEY, p. 152.)

Vaŏ, 'a wading-place, a ford,' as in SANTWAT (ob) (*sand-vaŏ*), 'Sand Ford' (see p. 206). The name BAKENALDWATH (ob), formerly applied to a piece of land by the river at St. Trinian's, also contains *vaŏ*. King Harald gave this land to the monks of Furness 'to build a house' and for 'a repository for their minerals and other property.'[3] Mr. Quine thinks that *vaŏ* is found in *Glen*FABA (*glione-vaŏ-byr*), 'Glen (of the) Ford Farm,' which is at the place where the Battle of Santwat was probably fought. *Glen*FABA is also the name of the *sheading*. It is possible, too, that *vaŏ* is found in STAARVEY, 'Staar's Ford' (see p. 215). It should be noted that RONALDSWAY (see below)

[1] For a similar formation see CONESSARY.

[2] The land where the Steam Packet Buildings, the Royal Hotel, Bath Place, and the Peveril Hotel stand has all been made artificially.

[3] Manx Soc., Vol. VII., p. 80.

appears in the *Chronicle* in the forms ROGNALDSWATH, ROGNALWATH, and RANALDWATH, so it may be derived from *vað*. [HOLTA-VAÐ, Iceland.] Compare (E.) *wade*.

Vágr, 'a creek, bay,' as in RONALDSWAY (*Rognvaldsvagr*), 'Reginald's Bay.' [STORNOWAY, Hebrides; SCALLOWAY, Shetlands.]

Vik, 'a small creek, inlet, bay,' as in GARWICK (*gjar-vik*), 'Chasm Creek,' is very common in the Isle of Man. This fact shows how frequent the visits of the *Vikingr*, or 'Creekmen,' must have been. [WICK, Scotland.]

(*c*) *Glens, Lowlands, Rivers, Bogs, etc.*

Á, 'a river,' as in LAXEY (*lax-á*), 'Salmon River.' It is sometimes difficult to distinguish between *á* and *ey*, 'an island.' The only guides are the ancient form of the name and the appropriateness of the appellation. [LAXA, Iceland.]

Bali, 'a soft, grassy bank,' only in BIBALOE, formerly BYBALLO (*vé-bali*), 'Grassy Bank House.'

Dalr, 'a dale,' as in NARRADALE (*Narfa-dalr*), 'Narfi's Dale.' BALDWIN, in Braddan, was called *Bal*DALL in the Manorial Roll of 1511, 'The Mill of *Bald*ALL' being mentioned, as well as the farms of *Bal*DALL CHRISTE, *Bal*DALL BREW, and *Bal*DALL REYNYLT. *Bald*ALL in these names seems to be a combination of the Celtic *balla* and the Old Norse *dalr*. [BREIÐDALR, Iceland; BORROWDALE, English Lakes; LAXDALE, Lewis.]

Fors, 'a waterfall,' in *Glione* Foss, 'Waterfall Glen,' and *Braid* Foss, 'Waterfall Gorge.' There are two waterfalls called *Glione* Foss; one of them is midway between Snæfell and Agneash, and the other is in Lezayre. The latter is now called Niagara! [GILL-FORS, Iceland; GHYLL-FORCE, English Lakes.]

Gil, as in *Glen*GILL, 'Ravine Glen'; *Dreem*GILL, 'Ravine Hill-back'; *Traie-ny*-GILL, 'Strand of the Ravine,' and possibly in *Balla*GILLEY, 'Ravine Farm' (see pp. 116, 172). This word has been adopted into Manx, though doubtless originally of Scandinavian origin, and it is used in just the same sense as in Iceland. [DUNGEON GHYLL, English Lakes.]

Gröf (see p. 180), probably in BALLAGRAUE, 'Pit Farm,' and LHERGY GRAUE, 'Pit Slope.' On LHERGY GRAUE is St. Patrick's Well, which, according to the legend, was formed by the saint's horse falling there.

Kluft, 'a cleft,' possibly in SCARLET, formerly SCARCLOWTE (*skarar-kluft*), 'Cleft Edge.'

Land, 'land,' probably in KITTERLAND, 'Kitter's (or Ketill's) Land.' [JUTLAND.]

Pollr (see p. 97), as a compound only in *Dup*POLLA (ob), 'Dub Pool.' [LIVERPOOL; BRAKAPOLLR, Iceland.]

(*d*) *Human Habitation.*

Bær, *bœr*, *byr*, *by*, 'a farm or landed estate,' as in CROSBY (*krossa-byr*), 'Cross Farm.' It is invariably found in the Swedish and Danish form, *by*, in the Isle of Man, though its general meaning is, as in Iceland, a farm, not, as in Scandinavia, a town or village. This word is a certain sign of permanent colonization, and wherever it is found it marks out the limits and extent of Scandinavian immigration. It is the commonest Scandinavian affix in the island.

Garðr, 'a yard, an enclosed space,' as in FISHGARTH (*fiski-garðr*), 'Fish Enclosure (or Pond),' and possibly in FISTARD, with the same meaning. *Garðr* takes this form of *garth* in the Orkneys and Shetlands; but in the Hebrides it usually becomes *garry*, which form is also commoner than *garth* in the Isle of Man, as in AMO-GARRY, 'Asmund's Enclosure,' and in COMMISSARY, formerly CONISARY[1] and CONESSARY,[2] which Mr. Quine conjectures to be from *kione-nes-garðr*, 'Enclosure of the Head of the Point.' This name well describes the *treen* so-called which is at the shore end of Langness Point. CONESSARY *Lough* is the ancient name of Derbyhaven.

Gata, 'a way, path, road,' probably in KEPPELL GATE, 'Horse Road.'

Haugr, 'a how, mound,' is properly used of the artificial earthen mounds which were piled over the bodies of

[1] In a note at the foot of Sheet II. in the British Museum MS. of the abbey boundaries.
[2] Manorial Roll of 1511.

deceased Scandinavian chieftains, who, in the phrase so common in the *Landnámabóc*, were 'howed' (*heygðr*); but in the Isle of Man it is also used of headlands by the sea, where, however, these chieftains were usually buried; hence *how* probably became a common name for such headlands. The earliest mention of this word in writing, in the Isle of Man, is in 1134, when Olaf I., in a charter to the abbey of Furness, gave lands for the erection and support of Rushen Abbey. This charter was signed, 'apud HOU INGREN,' 'Mound of the Sun,' which is said to have been the royal residence before the building of Castle Rushen. Its site has been conjecturally identified with that of Lorn House at Castletown, in the grounds of which may be seen (1) traces of artificial terraces and embankments; (2) the site and foundations of a chapel; (3) a curious old, narrow, and very steep lane separating the *how* from the land to the north-east of it. *How* also occurs in SWARTHAWE (*svart-haugr*), 'Black Howe,' and in the northern headland of Douglas Bay—BANKS's How, so called from a family of that name which held property there. It also occurs with Celtic prefixes, as in *Balla*-HOW, 'Howe Farm'; *Balna*HOW and *Balne*HOW, 'Farm of the Howe'; in *Croit-ny*-HOWE, 'Croft of the How,' on Clay Head; in *Keeill-ny*-HOWE, 'Cell of the How'; in *Ballafo*GIGE, a curious corruption of *Balla-fo-haugr*, 'Below How Farm'; and in the equally curious corruption, *Towlfo*GGY, 'Below How Hole,' an exact description of the cave on Berwick Beach. *Haugr* is found in combination with *cronk*, which has occasionally much the same meaning; in *Cronk*-HOWE-*Mooar*, 'Big How Hill,' commonly called 'Fairy Hill' (see p. 223). *Bay-yn*-OW, 'Bay of the How,' on the Calf Island, is pronounced *Bay-yn-ogh*, but *ogh* seems to be simply a Celtic form of *haugr*. Kelly gives: 'Ogh, the side of a hill.'[1]

[FOXHOWE, English Lakes; REDHAUGH, Northumberland; ARDNAHOE; MUCKLE HEOG, Shetlands.]

Holt, 'a wood, copse-wood,' as in DALLIOT (*dalar-holt*), 'Dale Wood.' Holt was the usual word for a wood in Middle English. [BRANTARHOLT, Iceland.]

Lundr, 'a grove,' only occurs in LITTLE LONDON (*littill-lundr*), 'Little Grove.' This place consists of a few houses in a wooded dell at the head of the Rhenass River. *Lundr* is very common in Danish and Swedish local names, and it is also found in the North of England. [LITTLE LONDON, Lincolnshire; LA LONDE, Normandy; LUNDE, *Landnámabóc.*]

Setr, (1) 'a seat, residence,' (2) 'mountain pasture, dairy lands,' may possibly be found in GRYSETH (ob), (*grjóta-setr*), 'Stones Pasture.' This place appears in the abbey-land boundaries in Lezayre, mentioned in the *Chronicle*. In Norway the modern *sæters* are shepherds' huts on the mountain pastures.

Skógr, 'a shaw, a wood,' in MIRESCOG (*myrar-skógr*), 'Wood Bog' (see also p. 200).

Staðr, 'a stead, place, abode,' as in GRETTEST (*Greta-staðr*), 'Grettir's Place,' now called GRETCH. *Staðr* forms the termination of sixty-one names in the *Landnámabóc;* it is cognate with *stead* in English and *statt* in German. [GRYMESTATH, now GREMISTEN, Shetlands; MEALISTA, Hebrides.]

Toft, 'a green tuft or knoll, an enclosure,' as in TROLLOTOFTHAR (ob) (*trolla-toft*). 'Trolls' Knoll,' in Malew. In Norway *tuft* means a clearing, a piece of ground for a house or near a house. In Middle English *toft* is a knoll. Thus in *Piers Plowman* we find 'a towne on a toft.' In later English it came to mean a piece of ground, a messuage, a homestead.

Tún, 'a hedge, an enclosure, a house,' whence the English 'town'; probably in HOLM TOWN, 'Islet Town' (ob, the old name of Peel). Possibly, however, *town* is merely the English word, and not derived from *tún*.

Völlr, 'a field,' found only in the compound term TINWALD or TYNWALD (*þing-völlr*,), which was explained as follows by the late Dr. Vigfusson:[1]

> 'In the Isle of Man, as in any ancient Norse Moot-place, three things are to be noticed: A *plain* [*voll*], whereon there were to be found the *hillock*, *brink*, or *mound*, and *the court*. The court is *due west* of the hill.

[1] Manx Note Book, Vol. XII., p. 174.

The procession on the 24th of June [July 5, N.S.] proceeds from the court to the mound. The king, seated on the hill, had to turn his "visage unto the east." The Manx TINWALD and the Icelandic ALL-MOOT correspond in each particular point:

'The *Tin-wallđ* answers to the Icelandic *þing-voll-r*; the *Tinwald-hill* to the Icel. *Lög-berg*,[1] or *Lög-brekka*,[2] the *House of Keys* to the Icel. *Lögrétta*[3] (court); the *chapel* to the *temple* of heathen days.

'The 24th of June *procession* answers to the Icel. *Lögbergis-ganga*,[4] or *Dóma-út-færsla*,[5] on the first Saturday of every session, the distance between hill and court being about 140 yards in each case. The *path*, being fenced in like the court and hill, and used for this solemn procession when the judges and officers go to and fro between them, would answer to the Icel. *þingvallar-traðer*.[6]

'The Manx Deemsters (*Dóm-stiórar*, deem-steerers) answer to the Icelandic Law-man or Speaker. . . . The Keys answer to the bench of *godes*.[7] . . .

'The Hill and the Temple were the two holy spots, not the Court. . . . In days of old, Hill and Court were, as it were, twins. Discussions, enactments of laws and decisions of law points took place in the Court, but anything partaking of proclamation, declaration, publication, was done from the Hill. It was the people's place.

'The arrangement of the Manx TINWALD and the Icelandic ALL-MOOT is one that no doubt obtained in other Teutonic nations, the *hill* for proclamations standing due west of the *high court*. This Court in early days was no doubt held within the *temenos* of a temple, as the

[1] *Lög-berg*, 'the law hill, law rock,' where the Icelandic legislature was held.

[2] *Lög-brekka*, 'law slope or brink,' the hill where public meetings were held and laws promulgated.

[3] *Lög-rétta*, 'law-mending,' the name of the legislature of the Icelandic Commonwealth.

[4] *Lögbergis-ganga*, 'the procession to the law rock.'

[5] *Dóma-út-færsla*, 'the opening of the courts.' The Judges went out in a body in procession, and took their seats.

[6] *þingvallar-trðaer*, 'Tinwald enclosure or lane.'

[7] The *godes* composed the Lög-rétta, and were the law-givers of the country.

Keys still sit in the southern transept of the Chapel of St. John.[1]

There is a TYNWALD at CRONK URLEY, or RENEURLING, near KIRK MICHAEL, and another at KEEILL ABBAN, near St. Luke's Church in Baldwin. We learn from the *Statute Law Book* that there was a TYNWALD Court held at the former place in 1422, and at the latter in 1429, but since then the summer courts have usually been held at St. John's, while mid-winter courts were held between the gates at Castle Rushen till 1610, after which date the practice has been to promulgate the laws from the TYNWALD at St. John's, and usually once a year only, on Midsummer Day, June 24, being the feast-day of St. John the Baptist, which, since the change in the calendar, has been altered to July 5. Of late years the greater amount of legislation has occasionally necessitated a winter promulgation as well, from the same spot.

The TYNWALD at St. John's is held on a little artificial hill in the central valley between Douglas and Peel, about eight miles from the former and two and a half miles from the latter. This hill is said to have been originally composed of earth taken from all the seventeen parishes. It is circular in form and consists of four terraces, the lowest of which is eight feet broad, the next six feet, the third four feet, and the topmost six feet. There are three feet between every terrace. The circumference of the hill, which is covered with grass, is 240 feet. The promulgation of the law was formerly attended with considerable ceremony and state. The King sat upon the summit of the hill with his face to the east (*i.e.*, towards the chapel), his sword being held with the point upward before him. Round him were assembled the barons, deemsters, clergy, knights, esquires, and yeomen; and without the fence, which was formerly a wall about one hundred yards in circumference, the Commons. Then the deemster, or deemsters, with the permission of the King or his lieutenant, chose the worthiest of the freeholders to assist in deciding difficult or doubtful points of law, as judicial questions were then decided as well as legislation passed. These freeholders, who afterwards became the legislative body called the House of Keys, only existed in olden times by the lord's will,

[1] *When they* have business to transact apart from the Tynwald Court.

and were selected as occasion arose. The court having been thus constituted, the coroner of Glenfaba *sheading* 'fenced' the court, proclaiming that no man should make any disturbance on pain of hanging and drawing. The court then proceeded with the business before it, but it seems clear that no legislation was valid without the assent of the Commons assembled outside the fence. Thus we find that there existed a true primitive folk-moot in the Isle of Man, the nearest parallel to which is the Landesgemeind of Uri and Unterwalden.

At the present day the Commons legislate only through their representatives, the Keys, and the procedure, too, has been shorn of much of its ancient circumstance and display. The governor, representing the English Sovereign, the Council, and the Keys assemble for Divine service in St. John's Chapel; then they, with the clergy, the coroners, and other officials walk in procession to the hill. On arriving at the hill, the southern deemster calls upon the coroner of Glenfaba to fence the court, which he does in the following words: 'I fence this court in the name of our Sovereign {Lord, the King / Lady, the Queen}. I do charge that no person do quarrel, brawl, or make any disturbance, and that all persons answer to their names when called; I charge this audience to witness that this court is fenced; I charge this audience to bear witness that this court is fenced; I charge this whole audience to bear witness that this court is fenced; I charge this whole audience to bear witness that this court is fenced.' The coroners are then sworn in by the southern deemster, who after doing this, proceeds to read an abstract of the laws in English, being followed by the coroner of Glenfaba, who repeats the same in Manx. No law is binding unless thus proclaimed from TYNWALD Hill. The procession being re-formed, the court returns to the chapel, where the Acts, called Acts of Tynwald, are signed by the governor and speaker, certain necessary money votes are passed, any subject on which a debate is likely to arise being adjourned. [THINGWALL, Wirral; TINGWALL, Shetlands; DINGWALL, Scotland; ÞING-VOLLR, Iceland.]

Þorp, 'a hamlet, village,' occurs only in NORTHOP (*norðr-þorp*), 'North Village.' [NYTHORP, Denmark; NORTHORPE, Lincolnshire.]

CHAPTER V

NAMES OF DIVISIONS OF LAND, NOT TOPOGRAPHICAL

THE name of the largest division of land in the Isle of Man, THE SHEADING (*skeiðar-þing*), 'War-ship District,' is, according to the late Dr. Vigfusson, who gave the following account of it, of Scandinavian origin:

'What does the division of the Isle of Man into six SHEDDINGS or SHEADINGS mean, and what is the origin of the word?

'It cannot be related to the Anglo-Saxon *sceadan*, whence Modern English to *shed* (to part or divide), for *skeading* would mean rather the act of dividing than the thing divided;[1] further, this word of this family is unknown to the Scandinavian tongues, and how could such a word have got there among a population purely Norse and Celtic?

'It is a political word, denoting the secular division of the Island. Hence it is to the Norse language and to Norse institutions we have to look for the explanation thereof. I take it to be a compound word, the second component part whereof is *þing*, *thing*, (a moot, or even shire, district); the first component part would be a monosyllable, ending in *d* or *th*, beginning in *sk*. The *dd* is due to the association of ð and *th*.

'So much for the grammar. Let us next have a look at the state of things in Scandinavia in olden days.

'Ancient Scandinavia, with her vast coast-line, measuring thousands of miles, indented with countless fjords and bays, and the Baltic estuary, stocked with islands, was from time of yore a land of mariners; the sea was their high-road, and from the sea rather than from the land they drew their sustenance; their first vessels were war-ships—galleys. Hence

[1] See p. 106.

it comes that, from Lofoden down and along the coast of the Baltic, the land, as far inland "as the salmon runs," was divided into "ship-shires," districts, each of which, for defence or war at home or abroad, had to supply, man, and fit out a certain number of galleys. Every freeman born, between twenty and sixty years of age, was bound to serve. The names differ: in Norway this division is called *skip-reiða* (*skip* and *reiða*, to fit out, pay, discharge); in Sweden, *skips-lag* (ship-districts) or *snekkja-lag* (galley-districts). Observe that *sneikja* and *skeið* are synonymous words for the ordinary swift war-galley, and that the average number of oars in these galleys was sixteen or twenty. We have here, I think, got the right word, *skeiða-thing* or *skeiðar-thing*, a division into ship hundreds, each of which had to furnish so many *skeiðs* to the king. This would hold good for the Isle of Man. The Norse kings of Man and Sodor were essentially the lords of the sea, and would have established the same division that, since time out of mind, had obtained in their old home. In old Norse, in the tenth century, *sk* was undoubtedly sounded as in English *skin*, but in the course of time it changed into the present Norwegian sound, resembling English *sh*. The Manx, we take it, followed the Norse pronunciation, at least up to the date of separation in the thirteenth century, at which date the present Norse sound had obtained; hence the word is *sheading*, not *skeading*, as it would be if no change had taken place.

'Practically the sheadings answer to the *hundreds* or *herdds* of Scandinavia. We know that in Upland (Sweden) every hundred had to fit out four ships. The Manx levy would, on the same scale, have been twenty-four galleys, and, taking the average crew to be forty, the full levy of the Island (*i.e.*, the male population between twenty and sixty) would make about one thousand. This would make the whole population some four or five thousand.'[1]

Though the name is probably of Scandinavian origin, the amount of land represented by the SHEADING would appear to correspond with the Irish cantred, hundred, or barony, containing 120 quarters of land; for each SHEADING contains three parishes, except Garff, which has two; each parish, on an average, ten *treens;* and each *treen*, on an average, four quarters

[1] Manx Note Book, Vol. XII., p. 175.

—*i.e.*, $3 \times 10 \times 4 = 120$ quarters in the sheading. We are told that in the age of the world 3922, 'Ollamh Fodla, King of Ireland, appointed a chieftain over every cantred and a *brughaid* over every townland.'[1] Now, in the Isle of Man the SHEADING is still a division for judicial purposes, and has its officer, the coroner. Its court formerly formed part of the Court of Common Law. In it was kept the registry of the names and titles of the lord's tenants, and it had cognizance of actions between tenants and felonies committed by tenants. Its manorial business is now transacted in the Courts Baron, presided over by the Seneschal.

Skeerey, 'a parish,' is probably a name of Scandinavian origin. It appears to be derived from *skera*, 'to cut, divide,' which is akin to the English *shear*, Anglo-Saxon *scire*, and English *shire*. It is only in connexion with *keeilley* (see below) that it comes under the heading of a prefix, as in the only word in which it occurs uncompounded, *Dreem* SKEEREY, 'Parish Hill-back,' it is an affix. *Dreem* SKEEREY is the name given to a long hill-ridge in Maughold. *Skeerey* is in use colloquially, and is found in the Manx dictionaries. It is used of the civil parish; but, when the Manx wish to express the ecclesiastical parish, they use the word *skeeylley*, which is probably a corruption of *Skeerey Keeilley*, 'Church Division,' though it may be from the Saxon *skilja*, 'to part, separate, divide.'

[1] Four Mast., Vol. I., pp. 53, 54.

CHAPTER VI

DISTINCTIVE PREFIXES

Part I

SUBSTANTIVES

(*i.*) *Prefixes found also as Affixes.*

BY far the larger portion of distinctive prefixes in Scandio-Manx names are substantives.

Boði, in Bow *Jiarg*, 'Red Sunken-rock'; Bow *Ghoggan*, 'Noggin Sunken-rock'; Boe Norris, 'Norris's Sunken-rock'; Boe *Lhean*, 'Broad Sunken-rock'; Boe *Veg*, 'Small Sunken-rock'; and its Celticised plural in Boeyn *Purt Chiarn*, 'Lord's Port Sunken-rocks,' and Bowyn Carberry, 'Carberry's or Cairbre's Sunken-rocks.'

Brekka, possibly in Bracka*broom*, formerly Breck*abroom* (?), 'Slope of the Broom (plant),' and Breck*booilley*, 'Fold Slope.' It should, however, be noted that the *breck* in these names may be from the Celtic *breck*, 'speckled, spotted,' though, in that case, the position of the adjective is unusual (see p. 167). [Brackenber, Cumberland.]

Dalr, in Dalliott (*dalar-holt*), 'Dale Wood'; and in Dalby (*dalar-byr*), 'Dale Farm.' *Dalr*, however, is not found in Iceland as a prefix in local names, and only occurs once in the *Landnámabóc*, so that these derivations are perhaps doubtful. Captain Thomas derives such names as Dale*more* and Dale*beg*, in Lewis, from *dæl*, 'a little dale.' [Dala-læond, *Landnámabóc;* Dalton, Cumberland.]

Eyrr, possibly in ORRISDALE, formerly ORESTAL (*eyri-dalr*), 'Gravelly Bank Dale.' The objection to this derivation is the 's' in ORRISDALE; and the same objection would apply to the derivation from the Danish *ore*, 'uncultivated land, forest.' ORESTAL, in Michael, is found in 1511; but ORRISDALE, in Malew, is a modern name, and was probably named after the traditional King ORRY; it is, of course, possible that ORESTAL may have the same origin. In the Hebrides and Islay, *eyrr* becomes *eora*, *eori*, *ear*, *ire*, or *jure*; so that it may possibly form the first syllable in JURBY (*jure-byr*), 'Gravelly-bank Farm,' which would be a very suitable derivation. [ERRIBOL, Sutherlandshire; ORBY, OWERSBY, Lincolnshire; OREBY, Denmark.]

Haugr, in HOWSTRAKE (*Hauga* ?). [HAUGSNESS, Iceland; HOUGHAM, Lincolnshire; HORGIBOST, Harris.]

Hryggr, in REGABY, formerly REGBY (*hryggjar-byr*), 'Ridge Farm'; and CREGBY, probably a corruption of REGBY. The two farms of *The East* CRAIG and *The West* CRAIG in this *treen* are probably derived from *hryggr*, not from the Celtic *creg*, since there is no rock or stony ground in either of them. [RIGSBY, Lincolnshire.]

Hólmr, in HOLM TOWN (*holma-tun*), corrupted into HALLAM TOWN (ob.), 'Islet Town,' the Scandinavian name of Peel, so called from the island just at the mouth of its harbour. In 1511 Huan Worthyngton paid 11s. 8d. rent for the mill of HOLMTOWN. [HÓLM-GARÐR, Russia and Iceland.]

Skarð, in SKARSDALE or SCARSDALE (*skarðs-dale*), 'Mountain-pass dale,' the name of a *treen* in German. [SKARÐS-DALR, Iceland; SCARF-GAP, Cumberland.]

Skógr, in SKYEHILL, a modern corruption of *Skógar-fjall*, 'Woodfell,' which we find written in the *Chronicon Manniæ* as SCACAFELL, where Godred Crovan conquered the Manx in 1079. [SKÓGAR-STRÖND, Iceland; SKAGAFIÆRÐ, *Landnámabóc.*]

Stakkr, in STACK *Indigo* (?), and STACK *Mooar*, 'Big Stack.' [STACKS of *Duncansby*, Scotland; STACKS-EYRE, *Landnámabóc.*]

Skör (gen. *skarar*), probably in SCARLET, or formerly SKARCLOWTE, which is probably a corruption of *Skarar-Kluft*, 'Cleft-edge.' [SCOUR-NA-MADAIDH, Skye.]

Toft, in TOSABY, TOTABY, or TOTNEMBY, formerly TOTMANBY, a corruption either of *Toftar-ásmundar-byr*, 'Asmund's Knoll Farm,' or of *Toftar-mana-byr*, 'Mani's Knoll Farm.'

Ögr, 'an inlet, a small bay or creek,' is almost certainly the original from which the Manx *ooig*, 'a cave, den, cavern,' is derived, since *ooig* resembles *ögr* much more than the Irish and Gaelic *uamh*. We find it in OOIG *Dhoo*, 'Black Cave'; OOIG-*ny-Seyr*, 'Cave of the Carpenter'; OOIG-*ny-Veeal*, 'Cave of the Entrance'; OOIG *Veg*, 'Little Cave'; OOIG *Voar*, 'Big Cave,' and OOIG-*yn-Dhoo*, 'Black Caves.' [UIG, Lewis; ÖGUR, Iceland.]

(*ii.*) *Prefixes only.*

(*a*) *Mountains, Hills, Rocks, etc.*

Brún (gen. *brúna*), 'eyebrow,' used in local names of the brow of a fell or moor, possibly in BRUNDAL, 'Dale-brow.'

Egg (gen. *eggjar*), 'an edge,' used in local names of the ridge of a mountain, in AGNEASH (*eggjar-nes*), 'Ridge Ness.' [AIGNISH, Hebrides.]

Enni, 'the forehead,' used in local names of a steep crag or precipice, possibly in ENNAUG (*enna-guag*), 'Cave Crag.' (*Guag* is a corruption of *ooig*, see *ögr*.) [ENNACLETE, Hebrides.]

Galti (gen. *galta*), 'a boar, hog,' used in local names of a hog-backed hill; in GARTEDALE (ob.), formerly GALTEDALE, 'Hogback Hill Dale.' This place, in German, is now called Sandall. [GALTNESS, Iceland.]

Kambr, 'a comb,' used in local names of a crest, a ridge of hills, in CAMMALL (*kamba-fjall*), 'Ridges' Fell'; and probably in CAMLORK, or CAMLORGE (*kamba* ?). [KAMBSNES, Iceland; CAMNESS, *Landnámabók*; CAMFELL, English Lakes.]

Kollr, 'a top, summit,' possibly in COLBY (*kolla-byr*), 'Summits' Farm,' in Arbory and Lonan. It should, however, be mentioned that in both these parishes COLBY is on the

side, not on the summit, of a hill; it is probable, therefore, that the derivation from the proper name *Kol* or *Koll* is the true one. [COLBY, English Lakes, Pembrokeshire, and Essex; COLEBY, Lincolnshire; COLSETTER, Orkneys; KULBY, Denmark; KOLDBY, Samsöe; KOLLABÆR, *Landnámabóc.*]

Slakki, 'a slope on a mountain-edge,' exactly describes the position of SLEGABY, formerly SLEKBY (*slakka-byr*), 'Slope Farm,' in Conchan. There is a SLECKBY, with the same meaning, in Jurby. SLOCKFIELD (*Slakka-fjall*), 'Slope Fell,' the name of a *treen* in German, is also probably from this word. It is now usually corrupted into STOCKFIELD. There is a farm called STOCKFIELD in the abbey lands of Malew, but this is probably an English word. [SLAKKÁGIL, Iceland; HARROWSLACK, Cumberland.]

Steinn, 'a stone,' in STAYNARHAA (ob.), a corruption of *Steinahaugr*, 'Stones' How,' the name of a *treen* at the base of South Barrule. It is now called Arernan or Arerna. [STEINAR, Iceland; STENNIS, Orkneys; STENNESS, Shetlands; STENNERLEY, Cumberland.]

þrömr (gen. *þramar*), 'the brim, edge, verge,' possibly in TROMODE, formerly TREMOTT (*þramar-holt*), 'Copsewood-edge.' There was a mill at TREMOTT in 1511; and in TREMMISSARY, formerly TREMSARE (*þramar-setr*), 'Pasture Edge.' This *treen* comes to the edge of the cliffs by Burnt Mill Hill, near Douglas.

(*b*) *Sea-coast.*

Alda (gen. *öldu*), 'a wave,' in ALDRICK (*öldu-vík*), 'Wave Creek.' This name looks as if it should be derived from *öldu-hryggr*, 'Wave Ridge'; but it is certainly a *vík*, not a *hryggr.*

Gja (gen. *gjar*), 'a chasm, rift.' This word has been adopted into Manx in the forms *Ghaw* and *Giau*, but with the meanings 'creek or cove,' and sometimes 'cave.' It is used of a smaller creek than *vík*. We have it in GARWICK (*gjar-vík*), 'Chasm Creek,' an exact description, and with a number of Celtic affixes, such as GHAW-*ny-Cabbyl*, '*Cove* of the Horse'; GHAW *Jiarg*, 'Red Cave,' etc.

Klettr, 'a rock, cliff,' in CLET ELBY (ordnance), correctly CLET HARBERRY, 'Carberry's or Cairbre's Rock,' in CLETT Y VAROO, 'Rock of the Dead (Man),' and in CLETT ALDRICK, 'Aldrick Rock.' A *clet* is usually a rock broken off from the adjoining rocks on the shore; a small rock in the sea. It is used in this sense in the Orkneys and Shetlands. Note also CLEAT HOW in Cumberland.

Mæri, 'a borderland,' usually by the sea, probably in MARY *Voar* and MARY *Veg*, formerly MEARY *Voar* and MEARY *Veg*, 'Big Borderland' and 'Little Borderland,' in Santon. These farms are on the coast. [MÆRI, Norway; MEREBECK, Cumberland.]

Sker, 'a skerry, an isolated rock in the sea,' in SKEIRRIP or SKERRIP (*skerja-ripr*), 'Skerries Crag'; SKER *Vreacy* (pronounced *Vreckey*), 'Speckled Skerry'; in SKERRISDALE, formerly SKARISTAL (*skers-dalr*), 'Skerry Dale,' and probably in KERISTAL. The word *sker* having been adopted into both the English and Celtic languages, as *Skerry* and *Skerries*, it seems probable that such names as SKERRISDALE are derived from the Anglicised form, not from the Scandinavian original. The name SKERR*anes*, given to some small detached rocks off Langness, seems to be an attempt to combine the Scandinavian *sker* with the Celtic diminutive *an*. SKERR*anes* would be appropriately translated 'Small Skerries.' [The SKERRIES, Ireland; SKERRYVORE, Scotland; SKERJAFJÖRDR, Iceland.]

Strönd (gen. *strandar*), 'a strand, coast, shore,' in STRANDHALL (*strandar-höll*), 'Strand Hill.' [STROND, Harris and Iceland; STRAND, Shetland; STRANDS, Cumberland.]

(*c*) *Glens, Lowlands, Rivers, etc.*

Brunnr, 'a spring, well,' possibly in BRONDAL, formerly BRUNDAL (*brunna-dalr*), 'Spring Dale.'

Fles, 'a green spot among bare fells and mountains,' an appropriate description of FLESHWICK (*fles-vik*), 'Green Spot Creek,' the little creek on the north side of Bradda.

Hvammr, 'a grassy slope or vale,' probably in BEMAHAGUE (*hvamma-haugr*), 'Slopes' How.' The land of this estate slopes gently towards the sea. [HVAMMSDALR, Iceland.]

Krókr, 'a hook, anything crooked,' used in local names of a nook, probably in CREGNEISH, formerly CROKNES (*króks-ness*), 'Nook Ness.' CREGNEISH is the name of a headland and village near the Calf. It is one of the most primitive and secluded places in the island.

Myrr (gen. *myrar*), 'a moor, bog, swamp,' in MIRESCOG (ob.) (*myrar-skógr*), 'Wood Bog,' and possibly in MOREST (*myrar-staðr*), 'Moor Stead.' MIRESCOG was the name of a wood and a lake. In 1176, according to the *Chronicle*, King Godred gave the Abbot Silvanus a piece of land there to build a monastery on. As late as 1505, the right of one half of the fishing in this lake was considered of sufficient value to be granted to the bishop. When the Lhen trench was made the lake was drained. All this district was formerly called 'the Mires.' [MYRAR, Flatey; MYRE-SCOUGLI, North Lancashire (1212). Compare (E.) *Mire*.]

Rá, 'a corner, nook,' in RABY (*rár-byr*), 'Nook Farm'; in RARICK (*rár-vik*), 'Nook Creek'; and possibly in RAGGATT (*rár-gata*), 'Nook Path.' [VRAABY, Denmark; WRAMILNA, Lincolnshire.]

Saurr, 'mud,' used in local names of sour land, or swampy tracts of moorland, in SURBY or SAUREBY (*saura-byr*), 'Sourlands' Farm'; in SANDBRICK or SANBRICK, formerly SAUREBRECK (*saura-brekka*), 'Sourlands' Slope,' a *treen* in Marown and Santon. A fine bronze axe-head was found on SURBY, and a curious monolith and the remains of an ancient *keeill* are to be seen on the same farm. The *Landnámabóc* tells us that one Stan-Wolf built a homestead which he called SAUR-BÖE because 'it was very swampy.'[1] [SAURBÆR, Iceland; SOWERBY, Yorkshire and Westmoreland; SOURBY, Cumberland; SCARBY, Lincolnshire; SÖRBY, Denmark; SORBIE, Dumfries.]

Skaunn, poetically 'a shield,' used in local names of fertile meadow-land, is possibly found in SHONEST (*skauns-staðr*), 'Meadow-land Stead.' The small *treen* of this name is now all highland, but it may at one time have extended into the valley (see also p. 215).

Strengr, 'a string, a cord,' used in local names of a narrow channel of water, possibly occurs in STRENEBY (*strengjar-*

[1] Page 92.

byr), 'Narrow Channel Farm.' A small stream flows by this farm.

(*d*) *Human Habitation.*

Borg,[1] 'a small dome-shaped hill,' or 'a wall, a fortification, castle,' probably in BAROO NED or BURROW *Head* (*borgar-ey*), 'Castle-island Head.' This headland is opposite to the small island off the south-eastern end of the Calf, called *The* EYE. Mr. Roeder has discovered a prehistoric hill-fort there. Two of its ramparts, which are made partly of stone and partly of earth, still remain, and there are six large sets of pit-dwellings close by. The meaning of *burrow* when it occurs inland is more uncertain, but it is applied to detached piles of rocks in BURROW *Mooar*, BURROW *Meanagh*, and BURROW *Sodjey*, which may possibly signify 'Big,' 'Middle,' and 'Further Pile of Rocks,' the word 'island' being perhaps applied to the detached position of the rocks. [BURROW *Head*, Orkney and Wigtonshire; BURRA, Shetlands.]

Braut, 'a road,' possibly in BRAUST, formerly BRAUSTA (*brautar-staðr*), 'Roadstead.' There was a farm called BALLYBRUSTE in 1231, and BALLYBRUSHE in 1505, which may be identical with BRAUST. A bronze axe-head was found on this farm. [BRAUTA-HOLT, *Landnámabóc.*]

Brú (gen. *brúar*), 'a bridge,' probably in BRERICK, formerly BRERYK (*brúar-hryggr*), 'Ridge of the Bridge' or 'Bridge-ridge.' This farm is on the north side of Ramsey, close by the Sulby River, over which there was probably a bridge then, as now. [BRUGARTH, Shetlands; BROGAR, Orkneys.]

Gata, 'a way, road, path,' possibly in GAT-E-WHING (*götu-whing*), 'Yoke Path'—which is on an ancient road leading on to the shore near Rue Point—and in GAT-*ny-Thieyn*, 'Path of the Houses.' In the east of England *gat* is still frequently used for a road or path, as in GATE BURTON (Lincolnshire).

Kirkja, 'a kirk, church,' in KIRBY (*kirkju-byr*), 'Church Farm.' In a Papal Bull of 1231 the *terras de Sti. Bradarni et de* KYRKBYE were mentioned. In 1405 this place, which adjoins the churchyard of Braddan, was called *Villa de*

[1] Cognate with English *burgh*.

KERBY. One of its *quarter-lands* is subject to the entertainment of the bishop, whenever he leaves or comes to the island. At present the owner pays the very moderate yearly commutation of 10s. in lieu of this service. Our parish churches, with two exceptions, have the prefix *kirk*, as in KIRK *Braddan* (see Index). The word *kirk* is found in every place where the Norsemen settled and became Christians. [KIRKJUBÆR, Iceland; KIRKWALL, Orkneys; KIRKERUP, Denmark; KIRKBY and KIRBY, North of England; QUERQUEVILLE, Normandy.]

Kross, 'a cross,' in CROSBY (*krossa-byr*), 'Cross Farm,' a village in Marown. Its name was spelled CROSSIBY in 1620. There are farms in Bride called CROSBY *Moar* and CROSBY *Beg*. It occurs also in CROSSAG (see p. 105) and in the obsolete CROSYVOR or CROSSIVAR, 'Ivar's Cross.' Mr. Quine places CROSS IVAR on Ronaldsway, and conjectures that it was so named from a cross placed there to commemorate Ivar's victory in 1250. The occurrence of *cross* in local names is also a sign of the settlement and subsequent conversion of the Northmen, but it is not so widely distributed as *kirk*. KROSSDALE, Iceland; CROSBY, Lincolnshire; CROSSBOST, Lewis; CROSEBISTER, Shetland; CROSSPOLL, Islay.]

Skáli, 'a hut, shed,' used of temporary shepherds' huts erected in the mountain pastures, in SCOLABY, formerly SCALEBY (*skála-byr*), 'Shed Farm.' [SKÁLAHOLT, Iceland; SCALLOWAY, Shetlands; SCALLOW, Lincolnshire.]

Skip, 'a ship,' possibly in SKIBRICK (*skipa-hryggr*), 'Ships' Ridge.' [SKEBA, Islay.]

Vé, 'a mansion, house,' in BIBALOE, formerly BYBALLO (*vé-bali*), 'Grassy Bank House'; in BEGOAD, formerly BEGOD (*vé-Godi*), 'Godi's House, or Priest's House'; and perhaps in BEMACCAN, BYMACCAN, BIMAKEN, BRYMAKEN, or BOWMAKEN (*vé-Maccan*), 'Maccan's House,' *Maccan* being a possible corruption of *Magnus*. A monastery of Franciscans was founded there in 1373. The old chapel, which is the only portion of it now remaining, is used as a barn. The large arched window in the east gable, and the positions of doors, windows, and of a piscina, are clearly traceable.

(*e*) *Animal, Vegetable, and Mineral Kingdom.*

Álpt, 'a swan,' in ALTA-DALE (ob.), 'Swan's Dale.' [ALFTANES, *Landnámabóc.*]

Dyr, 'an animal, beast, usually of wild beasts,' possibly in JURBY (*dyra-byr*), 'Beasts' Farm.' JURBY *Point* was practically an island till quite recently, and would therefore have been useful as a game preserve. In the Shetlands cattle that are not housed are called *joor*. [DYRAFIÆRD, *Landnámabóc;* DERBY, England. Compare Greek θήρ, Anglo-Saxon *deor*, English *deer*, German *thier.*]

Hross, 'a horse,' in ROZEFELL, or ROSFIAL (*hross-fjall*), 'Horse Fell.' This is the place now called 'Windy Common,' being the southern extension of the granite mountain. [HROSSEY, Orkneys; ROSTHWAITE, Cumberland.]

Kapall, 'a nag, hack,' possibly in KEPPEL GATE (*kapal-gata*), 'Horse Road.' Both *kapall* and the Manx *cabbyl* are derived from the late Latin *caballus.* [KEPPOLLS, Islay; KEPPELCOVE, Cumberland.]

Lamb, 'a lamb,' in LAMMALL, formerly LAMBFELL, (*lamba-fjall*), 'Lambs' Fell' (see p. 213). [LAMBEY, Ireland.]

Smali, 'small cattle,' possibly in SMEALE, the name of a farm in Andreas. This name, which was probably a compound one originally, may have been SMALA-STAÐR, 'Cattle Stead.' [SMAILHOLM, Roxburghshire; SMAULL, Islay.]

Uxi, 'an ox,' in OXWATH (ob.) (*uxa-vað*), 'Ox Ford,' near Silverburn bridge, which is mentioned in the *Chronicle* as being one of the Rushen Abbey land boundaries. [OXNEY, Iceland.]

Hrafn, often spelled *hramn*, 'a raven,' in RAMSEY, which is either (*hramns-á*), 'Raven's Water,' or (*hramns-ey*), 'Raven's Isle' (or from a personal name, see p. 212). In this case the difficulty of distinguishing between *a* and *ey* in local names is increased by the early spelling being contradictory. The name in one of the editions of the *Chronicle* is RAMSA, and it is pronounced by Manx people as if spelled in this way, while in the other edition it is RAMSÖ, and old maps show the town of RAMSEY on an island, cut off from the mainland by two branches of

the Sulby River. A raven was the traditional war standard of the Danish and Norwegian vikings. [HRAFNA-BJÖRG, Iceland; RAVENSBURG, Yorkshire.]

Kráka, 'a crow,' possibly in CREGNEISH, formerly CROKNESS (*kraku-nes*), 'Crow's Ness' (see *Krókr*, p. 200, and *Kraki*, p. 213). [CRACKPOOL, Lincolnshire; KRAKGAARD, Denmark; KRAK-NESE, *Landnámabóc.*]

Shag, a word which seems to be connected with the Icelandic verb *skaga*, 'to stand out,' is used colloquially for the crested cormorant. At the beginning of spring there rises on the middle of the head of the bird so-called a tuft of feathers one and a half inches high, capable of erection; hence the name. We have it in *The* SHAG *Rock*, 'The Cormorant Rock.'

Skarfr, 'a cormorant,' possibly in SCARLET or SCARLOTT, formerly SCARCLOUTE (*scarfa-kluft*), 'Cormorants' Cleft' (see *Skör*, p. 197). In Scotland a cormorant is called a *skart*, and in the Shetlands a *scarf*. [SKARFA-NESE, *Landnámabóc.*]

Fiskr, 'a fish,' in FISHGARTH, formerly FYSGARTH (*fiska-garðr*), 'Fishes' Pond'; and possibly in FISTARD, a corruption of FISHGARTH. [FISKIGARÐR, Iceland; FISGARTH, Trent; FISHGUARD, Pembrokeshire.]

Lax, 'a salmon,' in LAXEY, formerly LAXÁ (*lax-á*), 'Salmon Water.' [LAXA, Iceland; LACHSAY, Skye; LAXAY, Lewis.]

Gras, 'grass, herbage,' in GRESBY (*grasa-byr*), 'Grass Farm.' [GRESMARK, Iceland; GRASSFIELD, Shetlands; GRASBY, Lincolnshire; GREASBY, Wirral.]

Hagi, 'a pasture, or an enclosed field,' probably in HEGNES (*haga-nes*), 'Pasture Ness.' [HAGI, Iceland; HAGANES, *Landnámabóc.*]

Hrís, 'shrubs, brushwood,' possibly in RUSHEN, though the derivations from *St. Russein* (see p. 140), or even from *ros-een* (see p. 161), are more probable. A large portion of the *Sheading* of Rushen was at one time the Lord's forest. *Ris*, or *rys*, for brushwood, is found in Chaucer. [RISBY, Lincolnshire and Denmark; HRÍSHOLL, Iceland; RUSHIGARRY, Harris.]

Kjarr, 'copsewood, brushwood,' in CARDLE-*voar*, formerly CARDALL, also written CARADALL and CARRYDAL (*kjarr-dalr*), 'Big Copsewood Dale'; and CARDLE-*veg*, 'Little Copsewood Dale.' The *treen* of CARRANY, in Lezayre, and one of its quarterlands, CORRODY, has perhaps some connexion with *kjarr*. This prefix seems also to be found with the Celtic words *lane* and *balley*, in *The* CAR*lane*, or KIAR*lane*, 'Brushwood Fold'; *Strooan-ny*-CAR*lane* 'Stream of the Brushwood Fold' (see pp. 103, 117, 118), and possibly in COR*valley*, pronounced *Carvallya*, 'Brushwood Farm.' [CARNISH, Hebrides; CARNESS, Orkneys; KJARR-DALR, Iceland; KIARRA-DALR—which was so called 'because there were brushwood and small shaws there'—*Landnámabóc.*[1]]

Korn, 'corn, grain,' in CORNAY, or CORNA (*corna-á*), 'Corn-water'; and CORRONY, a corruption of CORNAY, both in Maughold. There is a stone circle near CORNAY, the remains of which cover an area of sixty-five feet by sixty-three feet. A stone, with the following inscription, has been discovered by the Rev. S. N. Harrison, at Cabbal Keeill Woirrey on CORNA : KI : KRISÞ : MALAKI : OK BAÞRIK : AÞANMAN : UNAL : SAUÞAR : IUAN : RISTI : I : KURNAÞAL. '(Here lie in) Christ Malachi and Patrick Adanman O'Neil. Sheep's John carved (this) in Cornadale.'[2] It is also found in CORNAMA (ob.) (see p. 182). There have been corn-mills on the CORNAY stream from time immemorial. We may notice that the Santon River was called CORNA in the *Chronicle*. [KORNSÁ, Iceland; CORNABUS, Islay; CORNQUOY, Orkneys; CORNAIG, Tyree.]

Esja, 'clay,' in ESCHEDALR (ob.) (*esju-dalr*), 'Clay Dale.' Godred II. is said to have given ESCHEDALA to the Priory of St. Bees. This name became obsolete at an early date; in 1511 it is called CRAWDALL, in 1794 CROWDALE, and now GROUDLE; also in ESCHENESS (*esju-nes*), 'Clay Ness,' now called CLAY HEAD, which is in the same district, and probably in HESCANAKEPPAGE (ob.), near the 'Ginger Hall' Inn, where brick-clay is found. [ESJUBERG, Iceland.]

Jörfi, 'gravel,' possibly in JURBY, formerly JORABY (*jörfa-byr*),

[1] See p. 46.
[2] Reading and translation of inscription by Mr. P. M. C. Kermode.

'Gravel Farm.' This long promontory is a mixture of gravel and sand.

Grjót, 'gravel, pebbles,' in GRYSETH (*grjóta-setr*), 'Stones' Pasture.' This farm consists of rocky upland pasture. [GRIOT-VALLAR-MULA, *Landnámabóc.*]

Möl (gen. *malar*), 'pebbles,' in MALAR LOGH, now called LOGH MOLLO, 'Pebbles' Lake.' This lake, having been drained, is now a farm in Lezayre.

Sandr, 'sand,' in SANDALL (*sand-dalr*), 'Sand Dale'; in SANDWICK (*sand-vík*), 'Sand Creek' (this name, in the form SANDEWYK, appears in the British Museum MS. of the Abbey Land Boundaries); in SANDWICK BOE (*sand-vík-bði*), 'Sand Creek Sunken-Rock,' an islet in Castletown Bay; and in SANTWAT (ob.) (*sand-vað*), 'Sand Ford,' where an internecine struggle between the North and South Manx took place, 'and those from the north obtained the victory' (*Chron. Manniæ*). This place, which is possibly identical with the SANDSCAT, from which King Harald of Man dated his charter to Furness Abbey of Mines, etc., in Man in 1246, was, in 1693, called STANTWAY, a 't,' as usual in Manx, having been inserted. Mr. Quine identifies it as being a ford on the Peel River, about a hundred yards east of Glenfaba bridge. It s possible that SANDY GATE, in Jurby, is also an old name from *Sand-Gata*, 'Sand Road.' [SANDVIK, Iceland; SANDWICH, Kent; SANDAY, Orkneys; SAND-FELLE, *Landnámabóc;* SANDSCALE, Cumberland.]

(*f*) *Sundry.*

Prestr, 'a priest,' possibly in DRESWICK (*prests-vík*), 'Priest's Creek.' There is an old chapel close by. [PRESGARTH, Shetlands; PRESTHUS, Iceland.]

Godi (gen. *goda*), also a priest, possibly in GUDNESS, or GUDNARS, 'Priest's Ness,' or 'Godi's Ness.' This is the name of a point of land in Lonan between two streams. There is a legend that GUDNESS was once part of Morest *treen*, but was relinquished to Rigg *treen* as compensation for sheep stolen. (*Godi* is also an affix, see pp. 202, 216.)

Folk, 'people, folk,' in FOXDALE, formerly FOLKSDALE (*folks-dalr*), 'Folk Dale.' [FOXFIELD, Cumberland.]

The beacons, which were formerly lit to warn the inhabitants

that invaders were coming, are commemorated in the names WARDFELL and ELBY.

Varða, 'a beacon, a pile of stones or wood.' In Iceland *varða* is the popular name of the stone cairns erected on high points on mountains and waste places, to 'warn' the wayfarer as to the course of the way. WARDFELL, WORZEFUL, or WARDFIAL (ob.) (*vörðu-fjall*), 'Beacon Fell,' now South Barrule, was probably used as a place for a beacon, from its commanding position. The *treen* bordering on South Barrule is still called WARFIELD, a corruption of the same word.[1] [VÖRDU-FELL, Iceland; WARTHOLE, Cumberland.]

Eldr, 'fire, a beacon,' in ELBY (*elda-byr*), 'Fires' Farm'; and ELBY *Point*, 'Fires' Farm Point.' Close to this place there is a curiously sculptured monolith. *Kione* HALBY, 'Fires' Farm Head,' on the Calf, is perhaps also from this word.

Snær (gen. *snæ*), 'snow,' in SNÆFELL (*snæ-fjall*), 'Snow Fell,' the name of the highest mountain in the island. The names of the highest mountains in all countries have usually some connexion with snow. Its Celtic name SNIAUL seems to be a corruption of SNÆFELL. [SNÆFELL, *Landnámabóc.*]

Sól, 'the sun,' probably in SOLDRICK (*sólar-vik*), 'Sun Creek.' *Sólar-hryggr*, 'Sun Ridge,' would seem the more probable derivation if it were not for the fact that SOLDRICK is a creek. [SÓLARFJALL, *Landnámabóc.*]

Scandinavia was pre-eminently a land of strange and weird superstitions. Among these the fairies and giants, or elves and trolls, naturally played a prominent part, and we consequently find that they have left some mark on our local names, though scarcely any on the superstitions that have been handed down by tradition, which are almost entirely of Celtic origin.

Alfr, 'an elf, fairy,' possibly in ALCHEST (*alfa-staðr*), 'Elves' Stead.'

Troll, 'a giant, fiend, demon, troll,' in TROLLABY (*trolla-byr*), 'Trolls' Farm'; and TROLLOTOFTHAR (ob.), 'Trolls' Knoll.' This name has now become BALLATROLLAG.

[1] For attempt to identify WARDFELL and BARRULE, see Preface.

[TROLLA-GATA, Iceland; TROLLHÆTTAN, Sweden; TROLL-HOULLAND, Shetlands.]

Gandr, 'magic,' possibly in GANSEY (*gands-ey*), 'Magic Isle,' though the strip of land so called, along the shore of Port St. Mary Bay, is not now an island. Perhaps, however, it may be *Gands-á*, 'Magic Water.' The old name of the White Sea was GAND-VIK, 'Magic Bay,' probably because the Lapps who lived on its shores were notorious sorcerers.

Nykr (gen. *Nykrs*), 'a water-goblin,' mostly appearing in the shape of a gray water-horse. This corresponds to the Manx *glastin*. There are pools on the Brondal (a branch of the Glen Roy stream) and Groudle streams called NIKKISEN, both of which have legends connected with a water-goblin.

Þing, literally 'a thing,' occurs only in the compound word, *Þing-völlr*, 'Parliament-field' (see p. 188).

We find 'the South,' 'the North,' and 'the East' in our Scandinavian local names, but not 'the West.'

Suðr, 'the south,' in SODERICK (*suðr-vik*), 'The South Creek,' now known as *Port* SODERICK, and in the name of the old Scandinavian diocese of SODOR, which appellation was incorrectly given to Peel Island. The history of this word is an interesting one, and may therefore be examined in detail. The Scandinavian diocese aforesaid, called SODOR (*Suðr-eyjar*), or The South Isles, in contradistinction to the *Norðr-eyjar*, or The North Isles—*i.e.*, the Orkneys and Shetlands—included the Hebrides, all the smaller Western Isles of Scotland, and Man. Both were under the suzerainty of Norway and the archiepiscopate of Throndjheim. Before 1154, except, perhaps, for a brief period under Magnus, at the end of the eleventh century, the bishoprics of SUÐR-EYJAR and MAN were distinct; but from that date till 1458, when, by a Bull of Pope Calixtus, Man was placed under the archiepiscopal rule of York, while the Scottish Isles were formed into a distinct diocese, they seem to have been united, though the political connexion with Norway was severed in 1266, and with Scotland in 1334.[1] The bishops of this diocese were usually styled *Sodorensis*, though *Insularum* and

[1] See History of the Isle of Man (A. W. Moore), p. 169, note *.

Manniæ et Insularum are occasionally found. The title of *Sodor* seems to have been perpetuated in connexion with MAN by the fact, which the recent discovery of a modern transcript of a Bull of Pope Gregory IX., dated 1231, has placed beyond a doubt, that Peel Island was also called *Sodor*—in the words of the Bull, *Holme, Sodor vel Pile vocatum*, 'Holme (Island), called Sodor or Pile.' In a charter of Thomas, Earl of Derby, to the Bishop of SODOR, dated 1505, these words are repeated; but this, which, previously to the above-mentioned discovery, was the first mention of *Sodor vel Pile* or *Pele*, might have been explained by the argument that, the old diocese having so long ago passed away, the true meaning of *Sodor* had been forgotten, and that, by way of getting an application for the name, it had been given to this little Island of Peel. But this explanation will not now serve, since in 1231 it was a title given in a formal document of the time of Scandinavian rule, and when the Scandinavian language must have been used by at least the ruling class. The true explanation appears to be that Peel Island, being the seat of the cathedral of the Diocese of SODOR, took its name from the diocese, since it is not likely that SODOR was the original name of an island to the west, not to the south, of another. Its earliest name was probably INIS-PATRICK, St. Patrick's Island. Then followed the Celtic name PEEL, or PILE, meaning 'fort,' so-called, probably, from the ancient round tower on it. The Norsemen called it HOLME (*holmr*), their usual name for an island at the mouth of a river. Later still, as we have seen, the ecclesiastical name of SODOR was given to it, and in all formal secular documents, after 1505, relating to it these last three names are recited. Having thus accounted for the permanence of the name SODOR, it will be interesting to trace how MAN became associated with it. The modern name of the Bishopric of Man, 'Sodor and Man,' seems to have arisen from a mistake of a legal draughtsman in the seventeenth century, who was ignorant that MAN was ecclesiastically called SODOR. It appears that by the latter part of the sixteenth century the terms *Sodor* and *Man* had become interchangeable, for, in a document of Queen Elizabeth's, dated 1570, mention is made of 'the bishopric of the Island of *Sodor* or *Man*.'

In 1609 a grant of the Isle of Man was made to William, Earl of Derby; and in the document conveying this grant all the possible titles of the bishopric are recited with a precision which leaves no loophole for error: 'The patronage of the bishopric of the said Isle of Man, and the patronage of the bishopric of Sodor, and the patronage of the bishopric of Sodor and Mann.' The then bishop, Phillips, at once took advantage of this new title, as in the following year he signs himself 'Sodor et de Man.' In 1635 Bishop Parr is called 'Bishop of the Isle of Man, of Sodor, and of Sodor and Man.' No signature of his can be found, but his successors, up to the time of Bishop Levinz, who was appointed in 1684, usually signed themselves 'Sodorensis,' occasionally 'Sodor and Man'; but since 1684 the signature has been either 'Sodor and Mann' or 'Sodor and Man.' The full title of the see at the present day is 'Bishop of the Isle of Man, of Sodor, of Sodor and Man, and of Sodor of Man,' which accentuates the application of the name *Sodor* to Peel Island. [SUÐREY, Iceland; SOUTHREY, Lincolnshire; SUTHERLAND.]

Norðr, 'the north,' in NORTHOP (*nord-þorp*), 'North Village.' [NORÐRA, Iceland.]

Austr, 'the east,' in AUST,[1] the name of a tumulus near Ramsey, which has been levelled recently. An urn was discovered there. [AUSTACRE *Wood*, Lincolnshire.]

Hangi, 'a body hanging on a gallows,' possibly in HANGO HILL (*hanga-hôll*), 'Hill of the Hanged,' on the shore opposite King William's College; and HANGO *Broogh*, 'Brow of the Hanged,' a little further along the shore to the north. There are remains of fortifications at both these places, that at the former having been erected in 1642 by James, seventh Earl of Derby, which seems to have been used for executions. We have it recorded that William Christian (*Iliam Dhône*) was 'shott to death' on HANGO HILL in 1663. This interesting place, which consists of a mass of boulder clay and drift gravel, is rapidly being washed away by the sea.

[1] This is placed under prefixes instead of simple names, as it is probably only part of the original name.

(*g*) *Personal Names.*

The following Scandinavian proper names,[1] though obsolete as such in the Isle of Man, are found as prefixes in local names :

Alfgeirr, possibly in ALGAR, a farm in Baldwin (*alfgars ? stadr*), Alfgar's (stead).

Ásmund (the change of which into CASEMENT has been traced at p. 51), probably in AMOGARRY (*Ásmundar-garðr*), 'Asmund's Enclosure.' [ASHMIGARRY, Hebrides ; OSHMIGARRY, Skye ; OSMOTHERLY, Cumberland.]

Aust may possibly be a man's name (see *austr*, 'east,' p. 210), and the tumulus of AUST may commemorate the burial-place of a warrior so called. The Scandinavian invaders were called the *Ostmen* or Eastmen in Ireland. The English used the word *Easterling* in the same sense.

Brun, in BRUNDAL (*Bruns-dal*), 'Brown's Dale,' may be from a man's name (see pp. 197, 199, 211, 217). [BRUNSVIK, Flatey.]

Cleppr, a man's name, from *kleppr*, 'a rock,' possibly in CLEPS, CLEPSE, or CLYPSE, the name of a farm in Conchan, which was perhaps originally CLEPPSBY, 'Clepp's Farm.'

Corne, possibly in CORNAA (*Corna-á*), 'Corne's water' (see *Korn*, p. 205). [CORNA-HAUGE, *Landnámabóc.*]

Galte, possibly in GARTEDALE, (ob.) formerly GALTEDALE (*Galta-dalr*), 'Galte's-dale' (see p. 197). [GALTADALR, *Landnámabóc.*]

Geirr, as a proper name, is perhaps found in GARWICK (*Geiravik*), 'Geirr's Creek'; but GARWICK is more probably derived from *gia*, 'a chasm' (see pp. 185, 198). [GARBOST, Lewis ; GEIRABÓLSTADIR, Iceland ; GEIRASTÆD, *Landnámabóc.*]

Godi (see p. 206), perhaps in *Gudness*, 'Godi's Ness.'

Grettir, used poetically in the *Eddas* of a dragon, is found in the *Landnámabóc* as a surname, and as such it possibly occurs in the Isle of Man in GRETCH, formerly GRETTEST (*Grettis-staðr*), 'Grettir's Stead'; in GRETCH-*voar* (big),

[1] These names are all found either in the *Landnámabóc*, or *Flateyjarbóc*, or the Sagas, unless it is stated to the contrary.

and GRETCH-*veg* (little), in GRETCH-*heose* (upper), and GRETCH-*heis* (lower), and perhaps in GREST, another contraction of GRETTEST. On GRETCH-*veg* is the ancient tomb where an iron sword was found, which is popularly called 'King Orry's Grave.' [GRETTISHAF, Iceland.]

Haraldr (*her-valdr*), 'Host-wielder,' was a common Scandinavian name, which became Harold in English. There were several kings in MAN so called. It seems to have been applied to the mill and *treen* now called HORALETT, but formerly HORALDRE, which is probably part only of the original name.

Hæringr, 'a hoary man' (*hæra*, 'gray-hair, hoariness'), occurs in the old name of one of the Rushen Abbey land boundaries, HÆRINSTAD, or HERYNSTAZE (ob.) (*Hærings-staðr*), 'Hæring's Stead.' This is now the *treen* of ORRISDALE, in Malew. [HARRINGTON, Cumberland.]

Högni, 'a tom cat,' possibly in HEGNES or HOANES (*Hægnisnes*), 'Hogni's Ness' (see p. 204), the name of a *treen* in Lonan. *Hogni* is the name of a hero in the tale of Beolwulf, and is common in Iceland. HONEY HILL, in Conchan, which ingenious philologists might derive from *Högni*, is a modern name. [HONISTER, Cumberland.]

Hrafn, 'a raven,' is a common proper name, and may occur in RAMSA or RAMSÖE (*Hrafns-á* or *Hrafns-ey*), now RAMSEY, 'Hrafn's Water, or Hrafn's Isle' (see p. 203). There is a *treen* called RAMESSY in Bride. [HRAFNS-TOFT, *Landnámabóc.*]

Hrólfr (*hrod-ulfr*), 'brother wolf,' which has become Ralf in English and Rudolph in German, possibly occurs in RAUFF,[1] the name of a *treen* in Lonan, and in *The* RHAA, a farm on this *treen*. The name of *Roolwer*, who was Bishop of Man in the eleventh century, may be a corruption of *Hrólfr*, and if so it is the only instance of the name in the insular records. [ROWSAY, Orkneys.]

Ingi, possibly in INJEBRECK (*Inga-brekka*), 'Ingi's Slope.'

Ingimarr, contracted into *Ingvar* and *Ivar*, possibly occurs in JURBY, sometimes written formerly IVORBY, 'Ivar's Farm.' This derivation is suggested by Worsaae in his *Danes*

[1] Probably only part of the original name.

and Northmen. The knight Ivar was killed in 1275, at the Battle of Ronaldsway. [IRBY, YERBY, Yorkshire; IREBY, Cumberland; IRBY-IN-MARSH, Lincolnshire.]

Kitter, a name of Teutonic, if not of Scandinavian origin, seems to be found in KITTERLAND, which is a small island midway between the Calf and the mainland. According to Manx tradition, this islet derived its name from Kitter, a great Norwegian baron, who resided in the Isle of Man in the days of Olaf I., and who was wrecked there. Mr. Roeder suggests that this island may have been named after Ketill Finn, who ruled over the Sudreys towards the end of the ninth century.

The proper names *Kolr* or *Kollr*, meaning 'coal' and 'a summit' respectively, may be found in the places called COLBY in Lonan and Arbory (see p. 197).

Kori, or *Core*, as the name is spelled in the *Landnámabóc*, where it is stated to be the name of an Irish thrall in Iceland, is probably found in CORBRECK (*Kora-brekka*), 'Kori's Slope'; COR*valley*, 'Cori's Farm,' a tumulus surrounded by quartz boulders, in Ballaugh; and in COR STACK (*Kora-stakkr*), 'Kori's Stack.' [CORA-NESE, *Landnámabóc.*]

Kraki, 'a pale, stake,' used as a proper name, possibly in CREGNEISH, formerly CROKNES (*Kraka-nes*), 'Kraki's Ness.' It was a nickname of the famous mythical Danish king, Rolf Kraki, from his having been tall and thin (see pp. 200, 204). [KRAKA-NESE, *Landnámabóc.*]

Kraun, probably in *Close* CRANSTALL (*krauns-dalr*), 'Kraun's Dale Close,' in Lezayre; in CRANSTALL, 'Kraun's Dale,' and in CRANSTALL *Lough*, 'Kraun's Dale Lake,' in Bride. The site of this lake is now merely a wet hollow. [KRAUNS-DAL, *Landnámabóc.*]

Lambe, possibly in LAMMALL, formerly LAMBFELL (*Lamba-fjall*), 'Lambe's Fell' (see p. 203). [LAMBASTÆD, *Landnámabóc.*]

Liòt, probably the same as the old Teutonic word *leòd*, 'people,' possibly occurs in LEODEST, now LOWDAS (*Liots-staðr*), 'Liot's Stead.' We have *liòt* compounded in the extinct name LIUTWOLF on the Ballaugh Cross, and in the common name CORLETT.

Narfi, in NARRADALE (*Narfa-dalr*), 'Narfi's Dale.' [NARFAEYRR, Iceland; NARFA-SKER, *Landnâmabóc.*]

Ormr (gen. *orms*), 'a snake, serpent,' a common proper name in Iceland, is found in ORM'S *House* (ob.), at the Dhoon, mentioned as being on the boundary of the church lands near Laxey, in the *Chronicle*; and in ORMESHAN (ob.), on the site of Conchan village, which was granted by Reginald to the Priory of St. Bees. Mr. Quine suggests that 'House' is the word *hause*, used in the English Lake district for a pass. The site of ORM'S *House* is appropriate to this derivation. [ORMSTÆD, *Landnámabóc*; ORMSDALE, Iceland; ORMISSARY, Kintyre; ORMYSDILL, Arran; ORMSKIRK, Lancashire; ORMSIDE, Cumberland.]

Petr, the Icelandic form of *Peter*, is probably found in PERWICK (*Petrs-vik*), 'Peter's Creek.'

Rögnvald (see CRELLIN), 'Gods' wielder,' in RONALDSWAY, formerly either RÖGNVALDSVAGR, 'Reginald's Bay,' or RANALDWATH, 'Roland's or Reginald's Ford' (see pp. 184, 185). From the *Chronicle* we learn that 'in the year 1316, on Ascension Day, at sunrise, Richard de Mandeville, with his brothers and many others of note, and a body of malefactors from Ireland, put into the port of Ronaldsway' (*portum de* RANALDWATH in the original). They then proceeded to defeat the Manx in a combat on the slopes of Wardfell (South Barrule). The port here mentioned is now called Derbyhaven, while the farm close by retains the name of RONALDSWAY. On it there are two tumuli near the shore, which perhaps contain the remains of those who fell in the various combats which have taken place there. An iron gauntlet was dug out of one of these in 1836. This name was a common one in Scandinavia, and was borne by several Manx kings and bishops. [RAGNVALDSVAAG, RONALDSHAY, Orkneys.]

Skarfr, 'a cormorant,' is perhaps found in SCARLET, or SCARLOTT, formerly SCARCLOWTE (*Skarfs-kluft*), 'Scarf's Cleft (see *Scarf*, p. 57). John SKERFFR was the owner of the farm called BALLASKERROO or BALLASKIRROO, in Lonan, in 1516, which might have taken this form in the same way that KALFR has in Manx become COLLOO (see Preface, p. viii, and p. 183).

Skaunn, 'a shield,' possibly occurs in SHONEST, the name of a *treen* in Lonan (*Skauns-staðr*), 'Skaun's Stead.'

Skauri, from *skari*, 'a young seagull,' possibly in SKERRISDALE, formerly SKERRISTAL (*Skauris-dalr*), 'Skauri's Dale'; and in SCARISTA (*Skauris-staðr*), 'Skauri's Stead' (see *Sker*, p. 184). [SCARISTA, Harris; SCARRABUS, Islay; SCRABSTER, Caithness; SKARASTAÐR, Iceland.]

Skinni, 'a skinner,' a nickname in the *Landnámabóc*, in SKINSCOE, found in the *Chronicle* as SKYNNESKOR (*Skinnis-skör*), 'Skinni's Edge.' [SKINNYBOCKE, Lincolnshire.]

Sölvi, possibly meaning 'a swallow,' in SULBY, formerly written SULABY, SOULBY, and SOLBEE (*Sölva-byr*), 'Solvi's Farm.' This is the name of the largest river in the island, and of two farms in Conchan. It is also found in SULBRICK (*Sölva-brekka*), 'Solvi's Slope or Brink.' [SOLVA-DALE, *Landnámabóc*.]

Star, or *Staar*, possibly in STAARVEY (*Staars-vað*), 'Staar's Ford.' This is the name of an upland farm in German, and there is a ford over the stream close to the farmhouse.

Ullr, or *Ulli*, 'akin to Gothic *wulpus*, "glory,"' the name of one of the gods, the stepson of Thor, in ULIST (*Ulls-staðr*), 'Ull's Stead.'

Þorr (see p. 54), possibly in THOUSLA (*Þors-ey*), *Rock*, 'Thor's Island Rock,' the name of a rock in the sound of the Calf. [ÞORSA, *Landnámabóc*.]

Þorkell (*Þorketill*), 'Thor's kettle' (see CORKHILL, p. 53); in THORKELSTAD (ob.) (*Þorkells-staðr*), 'Thorkell's Stead,' or *Villa* THORKELL, as it is called in the oldest manorial roll, which was the ancient name of the *treen* of Kirk Michael, in Malew.

The proper name CRINGLE, which is still in use as a surname, from *kringla*, 'a dish, circle, orb,' is found as a farm name without either prefix or affix, and is therefore probably only a portion of the whole name. The name of the farm may, however, be derived immediately from *Kringla*, 'a circle' (see p. 180).

Gorree, or *Orree* (see p. 56), is a proper name still in existence as a surname in the Isle of Man, and, as it was

the name of several of the Scandinavian kings of Man, it would seem not unlikely that it has survived in local nomenclature. The farm called ORRISDALE, in Michael and Malew, is said to have obtained its name in this way, but the derivation is a very doubtful one. ORRISDALE, in Michael, was spelled ORESTAL in 1511, and at a later period it was for a time called NORRISDALE, having been the property of a vicar of the parish named *Norris*. ORRISDALE or ERRISTAL, a farm in Malew, is more probably a corruption of HÆRINSTAD (see p. 212).

(*iii.*) *Substantives found as Affixes only.*

Nearly all the Scandinavian surnames which are in use at the present day (see pp. 51-58), are found in local names as affixes, with the Celtic prefix *balla;* such local names are for the most part of comparatively recent origin.

There are also a few obsolete Scandinavian surnames found as affixes :

Asmund, possibly in TOTABY TOSABY, or TOTNEMBY, formerly TOTMANBY, which, according to Munch, is a contraction of *Toftar-ásmundar-byr*, 'Asmund's Knoll Farm.' TOTMANBY, however, may be more simply derived from *Toftar-mána-byr*, 'Mani's Knoll Farm.' *Mani*, 'the moon,' is a common proper name in the *Landnámabók*. [MANABERG, Iceland; MANISH, Skye ; MANBY, Lincolnshire.]

Godi, 'a priest,' used as a proper name, in BEGOAD (*vé-Godi*), 'Godi's House.'

Olafr, 'Olave,' a very common proper name in Iceland and Scandinavia, which was borne by several of the kings in Man (see COWLEY, KEWLEY), is possibly found in *Knock*-OLD or *Knock*OULD, formerly *Knock*OLE, 'Olave's Hill,' in Ballaugh. It is also called *Cronk*OULD. This name is found in the form *Oulaibz* on the Ballaugh Cross. [BALOLE, 'Olaf's Farm,' Islay.]

Ullr, or *Ulli* (see p. 215), in *Col*OONEYS, formerly *Cooil*-ULIST (*Ulls-staðr*), 'Ull's Stead Nook.' It is a quarterland in ULIST *treen*.

Ivar, in CROSS IVAR, 'Ivar's Cross' (see p. 202).

There is a farm in BALDWIN called, in 1511, *Bal*DALL REYNYLT (? *balla-ðalr*), 'Reginald's Dale Farm.' It is now corrupted into *Balla*REGNILT.

Part II

ADJECTIVES.

Adjectives in Old Norse, as in English, invariably precede the substantives which they qualify. There are comparatively few adjectives found in Scandio-Manx names :

Berr, 'bare,' probably in BARRICK and BERK (*berr-hryggr*), 'Bare Ridge.' BARRICK is the *treen* name, BERK being the name of one of the quarterlands in it.

Bla, 'blue,' only in the compound *blá-ber*, 'bleaberry or blueberry,' which is found in *Awin* BLABER, 'Bleaberry River.' [BLÁ-SKOGR, *Landnámabóc.*]

Brattr, 'steep,' in BRADDA, formerly BRADHAUGH (*bratt-haugr*), 'Steep How.' [BRATTA-BREKKR, *Landnámabóc;* BRATTAHLID, *Flateyjarbóc.*]

Brun, 'brown' probably in BRONDALE (*brun-dalr*), 'Brown (or Ruddy) Dale,' from the colour of the bracken in autumn. This is the most probable origin of this name, because this *treen* contains two contiguous farms, one called BRONDALE and the other GLENROY, these being practically the same name, one in Norse and the other in Gaelic.

Grænn, 'green,' in GRENABY, formerly GRENBY (*græn-byr*), 'Green Farm'; in GRENEA (*græn-ey*), 'Green Isle,' as the shore below Kentraugh is curiously called; and in GREENWYK (ob.) (*græn-vík*), 'Green Creek,' now called *Port* GREENAUGH, or *Port* GREENOCK.

Hvítr, 'white,' in WHITE HOE (*hvita-haugr*), 'White How,' near Douglas. [HVITA-DALR, Iceland; WHITBY, England.]

Kuldi, 'cold,' possibly in COLDEN, formerly COLDREN (*kuldiranî*), 'Cold Hill.' [CALDFELL, Cumberland.]

Lagr, 'low, low-lying,' probably in LIGGEA (*lag-ey*), 'Low Isle.' [LAGEY, Iceland.]

Langr, 'long,' in LANGNESS (*langa-nes*), 'Long Nose or Long Ness,' the name of the long promontory forming the northern side of Castletown Bay. [LANGANES, Iceland.]

Litill, 'little,' in LITTLE LONDON (*litill-lundr*), 'Little Grove'; and perhaps in LITTLE NESS (*litill-nès*), 'Little Headland,' though this is probably modern.

Meðal, 'middle,' in MIDDLE SHEADING, formerly called MEDAL, probably so named from the central valley between Douglas and Peel, which bisects it. [MEÐAL-FELL, Iceland; MEÐAL-LAND, *Sturlinga Saga*; MEÐAL-BÆR, *Flateyjarbóc.*]

Svartr, 'black,' in SWARTHAWE (*svart-haugr*), 'Black How'; and probably in SARTFELL, or SARTELL (*svart-fjall*), 'Black Fell' (see Preface, p. viii). These names record the dark colour of the heather. It is notable that the Icelandic word *ling* is commonly used for heather by Manx people at the present day. [SVARTA-HAF, Iceland; SOTERUP, Denmark; SWARTHMOOR, Cumberland.]

CHAPTER VII

ENGLISH NAMES

A NUMBER of English or semi-English names have gradually crept into Manx nomenclature during the six centuries of English rule. Of these only the more interesting are given. The semi-English names are for the most part affixes to the Celtic *balla*, while the others are either translations or corruptions of original Manx names, or purely English. Under the first heading we have BALLA-*paddag*, a corruption of BALLA-*paddock*, 'Paddock Farm'; BALLA-*strang*, where *Strang* is one of the titles of the Derby and Atholl families; BALLA-*fletcher*, 'Fletcher's Farm,' originally applied to a property consisting of five *quarterlands* in Braddan, owned by the Fletchers, a Lancashire family, who were one of the most influential families in the Island during the seventeenth century; BALLA*vale*, 'Valley Farm,' in Santon; BAL*laughton*, where the affix is doubtful, was, in the eighteenth century, usually spelled *Balliaghtin*. We have also *Castle* MONA, where *Mona* is the early name of the Island, which was the name given by the Duke of Atholl to his residence near Douglas, completed by him in 1804. It is now an hotel. *Gullet* BUIGH, 'Yellow Gullet,' a small inlet on Langness, is probably so called from the colour of the seaweed. BAIE-NY-*Breechyn*, 'Bay of the Breeches,' where *breechyn* is simply a corruption of the English word, is so called because it divides into two parts. CREG *Mill* is 'Mill Crag,' and CREG-Y-*Leech* is 'The Crag of the Leech, or Doctor.' GAREY-NY-*Goortey*, 'Sour-land of the Court,' where *goortey* is a corruption of the English word, probably commemorates a spot where a trespass jury sat (see p. 155). CRONK*bourne* is 'Hill River.' For *Castle* RUSHEN and RUSHEN *Abbey*, see pp. 140, 161, 204. *College*, in COLLEGE *Street*, Ramsey, is a corruption of *collag*, meaning a can to hold bait.

Of Scandio-English names there are:

Little NESS, 'Little Nose,' the name of a headland. *Ness* has practically been adopted as an English local name. *Little* NESS may, however, be a translation of the Scandinavian *Litill Nès*. GIAU-*lang* is 'Long Cove.'

Of translations or corruptions we have the following, which are known to be so, either because the Manx name for the same place is still in use among old people, or because it is found in the Records: ST. ANNE'S HEAD, in Santon, is a translation of KIONE SANCTAIN, 'Sanctan's Head' (see p. 138). CASTLETOWN, the ancient metropolis, was formerly called BALLEYCASHTAL, from its castle. PORT ST. MARY is a translation of PURT-NOO-MOIRREY. It is still called PORT-LE-MURROUGH by Manx people. The name seems to have been taken from an ancient KEEILL MOIRREY, close to the Port. CLAY HEAD was formerly KIONE CLOAIE, and THE GIANT'S FINGERS was MEIZNY-FOAWR (see p. 156). HILLBERRY is a translation of CRONK-E-BERRY. HIGHTON was, till recently, BALLANARD. BLUE POINT was GOB GORRYM. AWIN LAGG is now usually called 'THE LAGG RIVER,' and AWIN KYLLEY, 'THE KYLLEY RIVER.' OATLANDS is a translation of BALLAOATES, 'Oates' Farm.' On this farm, in Santon, there is a stone circle, and on the outer surface of one of the stones composing it there are some eighteen cup markings, methodically arranged in five rows. MOUNT RULE was formerly KNOCK RULE, 'Rule's Hill' (see p. 145).

RUE POINT is a remarkable rendering of GOB RUY, 'Red Point.' BLACK HEAD is a translation of KIONE DOO, and BLACK ROCKS, of CREGGYN DOO. The SILVER-BURN, the modern name of the Castletown River, is a translation of AWIN-ARGID. GREENLAND is a translation of THALLOO GLASS. SKY HILL, formerly SKYALL, is a corruption of the Scandinavian SCACAFELL (*skógar-fjall*), 'Wood Fell.' WHITE BRIDGE is a translation of DROGHAD BANE, and WHITE STRAND, of TRAIE VANE. THE ISLAND, a field of triangular shape, cut off by three roads, is a translation of NELLAN. ST. JOHN'S, at Tynwald, is the modern name of the chapel formerly called KEEILLOWN, 'John's Church.'

English words are occasionally 'Celticised.' Thus *graingey* and *grangee* in BALLAGRAINGEY and BALLAGRANGEE are for GRANGE (see p. 226).

The names of the ancient ecclesiastical baronies or manors

have English, or non-Manx, names. As they are of considerable historical interest, we will give a detailed account of them. They consist of the BISHOP'S BARONY, the ABBEY BARONY, the BARONY OF BANGOR, and the BARONY OF SABALL, which were usually united; the BARONY OF ST. TRINIAN'S, the BARONY OF ST. BEADE or ST. BEES, and the PRIORY OF DOUGLAS. They are all freeholds, having been grants made by the rulers of Man from time to time. The Bishop was the chief baron, and is now the only baron. He possesses 19¼ *quarterlands*, chiefly in BALLAUGH and MICHAEL. Much the largest ecclesiastical property in the island, called the ABBEY BARONY, was, however, held by the ABBEY OF RUSHEN, which was founded in 1134 by the Cistercian Abbey of Furness. It had altogether 99½ quarterlands, called THALLOO-AB, 'Abbey Land,' 6 mills, and 77 cottages, in Malew, German, Lezayre, Lonan, Braddan, and Rushen. BANGOR and SABALL were two monasteries in County Down, Ireland. They had 6 quarterlands in Patrick. The BARONY OF ST. TRINIAN'S belonged to the monastery of St. Ninian, at Whithorn, in Galloway. It had 5 quarterlands in German and Marown. There is a ruined chapel on this barony, which is called ST. TRINIAN'S (see p. 142). The PRIORY OF DOUGLAS seems, at an early date, to have been converted into or amalgamated with a NUNNERY, containing 5 quarterlands, where there was an ancient foundation, dedicated to ST. BRIDGET. These baronies, except St. Bees, had courts of their own (even the Prioress of the NUNNERY is said to have held a court), in which they had the privilege of trying all crimes committed in their districts or by their own people, by a jury of their tenants. The BARONY of ST. BEES, in Maughold, which belonged to the Priory of that name in Cumberland, consisted only of 1½ quarterlands, and was therefore considered too small to have a court. It is more usually called the BARONY OF THE HOUGH, THE BARONY, or CHRISTIAN'S BARONY, from the family which came into possession of it. This priory also possessed lands in Conchan at an early period, but it seems to have lost them even before its dissolution.

In these baronies, or manors, the ecclesiastical proprietors had the same manorial rights as the lord, though they held of him as paramount by homage and fealty, as we learn from the Statute Book, under date 1418, when the Deemsters informed Sir John Stanley that if any of his 'Barrons be out of the Land, they shall have the space of fourty days,' and that 'after that

they are called in to come and show whereby they hould and clayme Lands and Tenements within' (his) 'Land of Man; and to make Faith and Fealtie, if Wind and Weather served them, or to cease their Temporalities into' (his) 'hands.' In 1422 we find that the BISHOP OF MAN did 'his faith and fealtie,' also the ABBOT OF RUSHEN and PRIOR OF DOUGLAS; while 'the PRIOR OF WITHORNE, in Galloway, the ABBOT OF FURNACE, the ABBOT OF BANGOR, the ABBOT OF SABALL, and the PRIOR OF ST. BEADE, in Copeland, were called in, and came not; therefore they were deemed by the Deemsters,' that, if they did not come within forty days, they were to 'loose all their Temporalities.'

When the monasteries were dissolved in King Henry VIII.'s time, all the above lands, except the bishop's, were taken possession of by him, together with that belonging to THE FRIARY, also called BIMAKEN FRIARY (see BEMACCAN, p. 202), the prior of which had no baronial rights, and granted to private subjects under leases from the Crown. They still remain distinct baronies, and are not subject to lord's rent. The number of quarterlands in all these Church properties is about 136, there being about 640 *quarterlands* of lord's land in the island; so that the Church formerly held a very considerable proportion of the whole. The abbey rents, as they are called, are still collected separately by distinct officers, the serjeants, although they, as well as the lord's rents, are now received by the Crown.

There are two small properties, one in Patrick and the other in Maughold, the former of which, first mentioned in a Papal Bull of 1231 as *terram de baculo Sti. Patricii*, 'The land of the Staff of St. Patrick,' has long since disappeared as a separate property; the latter, which is part of the BARONY OF ST. BEES, still survives under the name of THE STAFFLAND. This place is considered to be freehold, inasmuch as no rent or service is rendered in respect of it to the lord. The service on which these lands were held was probably that of the presentation of a staff or crozier, which the proprietors had to produce for the annual processions on the day of the saint to whom the parish church was dedicated. This in the former case would be St. Patrick, in the latter, St. Maughold, or possibly St. Bede, as the barony of which it formed a part belonged to the priory dedicated to that saint.

The service of the Staff of St. Patrick seems to have been

commuted for a money-rent at the time of the Reformation, while the STAFFLAND in Maughold fell into the hands of the Christians of Milntown. How they acquired it no one knows, but there is an old tradition that, prior to the dissolution of the religious houses, the Christians acted as agents for the Priory of St. Bees in Cumberland, and that, when that priory was dissolved, the small size of its barony in Maughold enabled it to escape the notice of the Crown officials, and so the Christians continued in possession without being disturbed, and their possession became ownership. According to Hoper's Survey (1608), however, the quit-rents or dues of the STAFFLAND were paid to the lessee of the impropriate tithes of Kirk Maughold; but, if this were so, it is at least certain that no rent has been paid during the last two centuries.

The following objects of antiquarian interest have English names:

BELLABBEY takes its name from an Irishman called Bell, who purchased this property near Colby in the seventeenth century. There were some ecclesiastical buildings on it, which he, a man of strong Protestant sentiments, declared to be Romanish. He therefore rooted them out, and in consequence a curse was pronounced that the place would never descend to an heir of the same name as the previous proprietor. This curse is said to have been fulfilled.

GODRED CROVAN'S STONE, near St. Mark's, once a huge granite boulder, has during the last fifty years been broken up. According to tradition, Godred Crovan, when in a passion with his wife, threw this stone, which weighed between twenty and thirty tons, at her and killed her! It is mentioned by Sir Walter Scott in his novel, *Peveril of the Peak*, as is the BLACK FORT, an ancient earthwork in the same district, which has disappeared, though its name remains. THE CLOVEN STONES are the only two stones remaining of a small stone circle, which was nearly complete less than a century ago. They were probably so-called from a supposition that they had originally been one. Compare CLOVEN CRAIG, in Wigtonshire. There is a place called KLOFA-STEIN, 'Cloven Stone,' in the *Landnámabóc*.

The SADDLE ROAD, at Kirby, is so called from a stone shaped like a saddle, which is fixed in the wall close by a stile. It is supposed to have been used by the fairies in their nocturnal equestrian excursions.

FAIRY HILL, in Rushen, otherwise called CRONK MOOAR, or CRONK HOWE MOOAR, is the largest tumulus on the island. Its base is four hundred and seventy-four feet in circumference, and its height about forty feet. Its form is like that of a cone, truncated at the summit, and there are indications of its having been surrounded by a ditch. It probably contains an interior chamber, so that its excavation would be very interesting to antiquaries. It is somewhat larger than the great tumulus of *Mæshowe* in the Orkneys.

SAINT MAUGHOLD'S CHAIR is close by the same saint's well. ST. PATRICK'S CHAIR and MANANNAN'S CHAIR have already been referred to (see pp. 122, 156).

THE GIANTS' QUOITING STONES is the name of two monoliths near Port St. Mary.

ST. LUKE'S CHAPEL, at Lag-ny-Keeilley, is supposed by Cumming, but, we believe, incorrectly (see p. 141), to be identical with the *St. Leoc* mentioned in the Bull of Pope Eugenius III., dated 1153. It is traditionally known as the church and cemetery of the Manx kings.

WART WELL, at Stockfield in German, is a well the waters of which were supposed to cure warts. THE WART is a fanciful name given to a sandbank off Peel Harbour, which is comparatively of recent origin.

There are a few names which owe their origin to the Derby Family, such as DERBYHAVEN, which was their usual landing-place, being close to Castle Rushen, the usual residence of the later earls when on the island. DERBY FORT, on Langness, close by, was built by James, the seventh earl, in 1645. DERBY CASTLE, near Douglas, now a place of popular resort, is a name dating from the nineteenth century. MOUNT STRANGE, also called HANGO HILL, where there was a block-house built by the seventh earl, and THE STRANG VILLAGE are also from one of this family's titles.

Their successors, the Atholls, have given names to ATHOL BRIDGE; to MOUNT MURRAY, formerly CRONK GLASS; LORD HENRY'S WELL, on Laxey beach, and to some streets.

The following depict natural and artificial features:

THE CHASMS are deep rents in the cliffs, the result of land-slips caused by the undermining action of the sea. CONTRARY HEAD is a modern name. It is so called, seemingly, from the tide dividing there, one part going south-west to the Calf, and the other north-east to Jurby. THE ANVIL and THE CASTLES

are detached rocks. THE ANVIL is called INGAN-NY-KEIR-DAGH, 'Anvil of the Smithy,' by Manx-speaking people. GRANITE MOUNTAIN is the name of a hill near South Barrule, where a boss of granite crops out. HEAD GULLET is a tiny creek on Langness. THE SUGAR LOAF ROCK is a detached *stack* in the sea shaped like a sugar-loaf (see p. 196). THE SOUND is the narrow channel between the Calf and the mainland. THE CHICKEN ROCK is the name given to the small rock off the Calf, where there is now a lighthouse. ST. MARY'S ROCK is the alternative name of CONISTER. THE ROUND TABLE is a round mound of turf, about twelve feet in diameter and two feet high, near the highest point of the road, between South Barrule and Cronk-ny-irree-lhaa.

The following are from events or circumstances connected with their origin:

BURNT MILL HILL speaks for itself. SPANISH HEAD is said to have been so called from a vessel belonging to the Spanish Armada having been wrecked there. It is still called KIONE SPAINEY by Manx-speaking people. GRAVE GULLET, on Langness, is probably so called from a body which was washed ashore having been buried there, while TOBACCO GULLET smacks of smuggling. GLEN HELEN commemorates the conversion of the lovely glen of RHENAS into a pleasure resort, the name being taken from that of the wife of one of the directors of the company who purchased it! THE SMELT is the name of a hamlet near PORT ST. MARY, where smelting lead was formerly carried on. THE FORESTER'S LODGE, now in ruins, is on the mountains, and was formerly inhabited by the lord's forester. SIR GEORGE'S BRIDGE, in Braddan, was so called from Sir George Drinkwater, a recent proprietor of Kirby, who was a large subscriber to it. It is now very usually called ST. GEORGE'S BRIDGE; in a short time the process of canonization will be complete, and then a legend will be attached to account for it! CORRIN'S FOLLY is a conspicuous tower on Peel Hill. Such buildings, for which there is no practical use, are called Follies. BUSHEL'S HOUSE is the name given to the ruins of a small hut on the summit of the Calf Islet (see p. 148). BUSHEL'S GRAVE, on the same islet, is really a look-out post. MARTLAND is the name of a farm on the abbey lands, and was probably formerly where the beeves used for the winter consumption of the monks were grazed, *mart* being a cow or ox fattened, killed, and salted for that purpose at *Martinmas*.

(Compare MAASE MOOAR, p. 162.) On the farms called BALLA-*graingey*, BALLA*grangee* and GRANGE in German and Lezayre were once abbey granges. According to the *Manks Advertiser* (in 1801), the tenants of the abbey farms in Lezayre 'were antiently accustomed to pay their rents and abbey customs unto a religious house, which was erected on the estate of the Grange.'

HORSE LEAP commemorates a hunting feat, and HORSE GULLET and COW HARBOUR are places where cattle can be easily swum ashore.

KING WILLIAM'S COLLEGE, near Castletown, the principal insular public school, was opened in 1830, and named after the reigning Sovereign. A much more appropriate name would have been BARROW COLLEGE, from the Bishop of Sodor and Man of that name, who was virtually its founder. ALBERT TOWER commemorates the landing of Prince Albert at Ramsey in 1847. About six miles east of Ramsey there is a sandbank, on which there is a lightship, called THE BEHEMA BANK in 1673, and now called THE BAHAMA BANK. There are also three banks to the north-east of the Point of Ayre. The nearest is called WHITESTONE BANK; the next BALLACASH BANK, probably from the farm of that name, which is on the highest of the Bride Hills; and the third, KING WILLIAM'S BANK, which was so named from King William III., who was nearly wrecked there on his way to the battle of the Boyne.

MILNER'S TOWER, a conspicuous object on Bradda Head, was erected to the late Mr. Milner, of 'safe' renown, in acknowledgment of his charities to the poor of Port Erin, and his efforts for the benefit of the Manx fishermen.

THE TOWER OF REFUGE, on the ST. MARY'S, or CONISTER Rock, in Douglas Bay, was erected in 1834, at the initiative of Sir William Hillary.

The origin of the name CROMWELL'S WALK, which is near the shore to the south of Scarlet, is unknown. It is certainly fanciful, as the great Protector was never in the Isle of Man.

THE NUNS' CHAIRS is the name given to two holes in the rock on Douglas Head, to which, according to tradition, the unfortunate inmates of the nunnery were compelled to climb if they had committed any fault. THE NUNS' WELL is close by.

THE PIGEONS' COVE, also in this neighbourhood, speaks for itself. GROUDLE was formerly CROWDALE, and its ancient name was ESCHEDALA (see p. 205). THE POLLOCK ROCKS,

from whence whiting pollock may be caught, have been almost entirely covered by the extension of the Victoria Pier in Douglas. There was formerly a fort on this rock, which was removed in 1818.

From mills we have MILNTOWN, formerly ALTADALE, and UNION MILLS, formerly MULLEN DOWAY.

From various causes are: POORTOWN, a hamlet near St. John's, said to have been so called from a member of the De la Poer family, who once resided there; and NEWTOWN, an ambitious name given 150 years ago to some cottages near Mount Murray.

ST. MICHAEL'S ISLE, at the northern extremity of Langness, where there is an ancient chapel dedicated to St. Michael, seems to have been so called from an early date.

PORT ERIN, or PORT IRON, formerly called PORT CASHERICK, Holy Port, may be so named because it is the nearest Manx port to Erin or Ireland, though it is more probably a corruption of a Manx name.

THE IRON AND THE STRIGGLE (?) are names of fishing-grounds.

QUARREL ROAD is the curious name of a road near the Kew in German.

Purely fanciful and of recent origin are BAILLIE GULLET, SPIRE GULLET; DRUIDALE, the old name of which was AIREY KELLY; RICHMOND HILL, formerly BULRENNY HILL; BRITHER CLIP GUT, FARM HILL, ASH HILL, EYRETON CASTLE, and KING ORRY'S GRAVE, the name of a long-chambered tumulus near Laxey.

From surnames[1] there are SOUTHAMPTON, in Braddan, from the name of the proprietor, Hampton, also HAMPTON'S CROFT; and IVY COTTAGE, from a Lieutenant Ivie, who built it and died there in 1813.

From Christian names: PORT JACK, MARTHA GULLET, HIGH AND LOW ABNER, which are the names of fishing-grounds. ABNER was formerly a common Christian name in Bride; JOHNEOIS, the name of a farm in Andreas, is nothing more recondite than 'Johnnie's'; while BULLY'S QUARTER is 'Billy's Quarter,' and YON'S QUARTER, 'John's Quarter.'

The following names have been given by those who have lived in or visited other lands:

[1] Surnames and Christian names forming partly Celtic and partly English place-names have been put under Celtic personal names.

MADEIRA was the name given to a small piece of mountain clearing by a man named Corkhill, who was impressed for the navy at the end of last century, and whose ship was wrecked at Madeira. On his return he bought this property and improved it.

MINORCA was so called by a sailor who had served in the siege there.

NASSAU, WIGAN, and VIRGINIA are names that have probably arisen from the connexion of the persons who gave the names with those places, but perhaps they are merely fanciful.

OHIO, the name of a field in Andreas, received its name for the curious reason that the man to whom it belonged, and who sold it, emigrated to Ohio. There is also a mine of this name, and it has been applied to part of Orrysdale, in Michael.

CALIFORNIA has an even more remarkable origin. It is a piece of land near Ballameanagh, in the abbey lands of Braddan, which was formerly very marshy. A man undertook the draining of it on a contract, and it was so much more easily done than was expected, and consequently at such a profit, that it was said that he had made a perfect California out of it. This name was given at the time when fortunes were made in mining in California.

ANTIGUA and BOLIVIA are names given by returned travellers.

ANNACUR was probably originally so named by an Irish owner, who perhaps came from ANNAGAR (*ath-na-gearr*), 'Ford of the Cars.'

GILGAL (Upper and Lower), intacks in Conchan, are modern ames.

STAWARD was a name given by the Bacon family to a farm in Sulby Glen, it being the name of their estate in Northumberland.

ELLERSLIE (the Anglo-Saxon *Alr-leah*, 'Alder-field') is a comparatively recent name given to the farm in Marown, formerly called BALLAKILLEY.

The following names, probably of English origin, are obscure:

The French name, MONT PELIER, was, for some unknown reason, given to a mountain early in the present century.

KILKENNY, the name of a farm in Braddan, is comparatively a modern name, and was probably given by a patriotic Irish settler. If old, it might have been derived from *Keeill Caiueach*, 'Caineach's or Kenny's Cell."

Under divisions of land we have the English word *parish*, which has been generally adopted instead of *skeeylley*, as, for instance, THE PARISH OF ANDREAS for SKEEYLLEY ANDREAYS, and so for all the other parishes. Colloquially, however, the parishes are usually called simply BRIDE, ANDREAS, JURBY, LEZAYRE, MAUGHOLD, LONAN, CONCHAN, BRADDAN, MAROWN, MICHAEL, BALLAUGH, GERMAN, PATRICK, SANTON, MALEW, ARBORY, RUSHEN.

The old Manorial Records, being written in Latin, are responsible for the term *alia*, 'other,' which is given when there are two *treens* of the same name, thus: DALBY, 'Dale Farm,' and ALIA DALBY, 'Other Dale Farm.' It is frequently corrupted into *all*.

Small portions of land which, though not intacks, were, for some unknown reason, not included in the designation of *Quarterland*, are called *Particles*. In 1403 King Henry IV. gave to 'Luke Macquyn, of the Island of Man, Scholar, certain alms called *particles*, in the Island aforesaid, vacant, as said, and in our gift, and which alms are appropriated to the support of certain poor scholars of the Island aforesaid, and which were given, confirmed, and conceded perpetually to the scholars by our predecessors, former kings of England; to have and to hold to the said Luke the alms aforesaid, as long as he shall remain a scholar for the benefit of the Church, and shall not be promoted.'[1] In 1429 it would appear that, through the fault of the then bishop, Pully, these *particles* had been 'dealt into other uses,'[2] and they are now on the same footing as the *quarterlands*.

Another land division is called an *Intack*, or *Intake*. These *intacks* are usually either mountain land or strips by the shore. Licenses to enclose or take in were granted by the lord proprietor, or by the governor acting for him. This license was subject to the approval of the Great Inquest, or Jury, as to public ways, waters and turbaries, and the Inquest affixed a rent upon the *intack* thus acquired, and caused it to be entered on the Manorial Roll.

[1] Manx Soc., Vol. VII., pp. 225, 226.
[2] Statute Law Book, Vol. I., p. 24.

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INDEX OF PLACE-NAMES

This Index will not, as a rule, contain names the explanation of which has not been attempted, nor names where no explanation is required. Names marked * are not in the text as such, though their component parts will be found there from the references given.

All the more important Celtic prefixes are given in small capitals, while all affixes which are not correctly spelled in the names to which they belong are given in italics. When a name (surnames excepted) is partly Celtic and partly English or Scandinavian, the English and Scandinavian portions are in italics, and when a name is partly English and partly Scandinavian, the English portion is in italics. Scandinavian names are marked S, Scandio-Celtic names S C or C S, and Scandio-English names S E or E S. Purely Celtic and purely English names have no distinguishing marks. Obsolete names are marked ob. When a name is given more than once, the modern form is placed first.

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